

CA1

Z1

-675503

*Mlle Bégin*

CHANGING ORIENTATIONS TO COURTSHIP  
AND MARRIAGE: A STUDY OF YOUNG CANADIANS

A Research Report prepared by

Charles W. Hobart



**ACCOPRESS**

GENUINE PRESSBOARD BINDER

CAT. NO. BG 2507 EMB

ACCO CANADIAN COMPANY LTD.  
TORONTO

OGDENSBURG, N.Y., CHICAGO, LONDON  
MEXICO CITY D.F., UTRECHT



CAI

Z1

-675503

CHANGING ORIENTATIONS TO COURTSHIP AND MARRIAGE:  
A STUDY OF YOUNG CANADIANS

A Research Report

Prepared For

1970

Canada

The Royal Commission On  
The Status of Women in Canada

by

Charles W. Hobart  
Department of Sociology  
University of Alberta  
Edmonton, Canada





V.	ORIENTATIONS TO COURTSHIP AMONG FRENCH SAMPLE MEMBERS .....	182
	Description of Attitudes and Behavior, 182; Attitudes Toward Romanticism and Various Pre-marital Activities, 182; Premarital Sexual Experience, 192; Normative Context, and Consequences of Sexual Behaviors, 194; Changes in Attitudes and Behaviors, 203; Correlates and Predictors of Attitudes and Behaviors, 207; Factor Analysis of the Independent and the Dependent Variables, 209; Step Regression Analysis of Courtship Attitude Indices, 217; Step Regression Analysis of Indices of Courtship Experience, 220; Regression Analysis of Items Reflecting Reactions to Sexual Experience, 223; Changes in Attitudes and Behaviors, 228; Summary, 229; Conclusion: Changing Orientations Toward Courtship Among French and English Speaking Sample members, 231.	
VI.	TRIAL MARRIAGE RELATIONSHIPS .....	238
	Data From The English Sample, 239; Attitudes Toward Trial Marriage Relationships, 239; Information About Trial Marriage Relationships and Experience of Such Relationships, 246; Predictors of Attitudes and Information Regarding Trial Marriage, 250; Data From the French Sample, 256; Attitudes Toward Trial Marriage Relationships, 256; Predictors of Attitudes and Information Concerning Trial Marriages, 258; Conclusions, 262.	
VII.	ORIENTATIONS TO MARITAL ROLES .....	266
	Information From the English Canadian Sample, 266; Description of Marital Role Conceptions, 266; Traditionalism-Egalitarianism in Marital Role Definition, 266; The Role of the Wife, 273; Parenthood and Child Rearing, 279; Conditions For Divorce, 284; Correlates and Predictors of Marital Role Conceptions, 287; Traditionalism-Egalitarianism in Marital Role Definition, 287; Role of the Wife, 290; Parenthood and Child Rearing, 293; Attitudes Toward Divorce, 296; Information From the French Canadian Sample, 297; Description of Marital Role	



# TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION.....	1
Organization of the Remainder of the Report, 9.	
II. REVIEW OF RECENT ENGLISH LITERATURE ON COURTSHIP AND MARRIAGE IN NORTH AMERICA.....	14
Premarital Sexual Experience, 14; Attitudes Toward Premarital Sexual Experience, 14; Premarital Sexual Behavior, 38; Summary of Research on Premarital Sexual Attitudes and Behavior, 52; Trial Marriage, 54; Conceptions of Roles Appropriate to Husbands and Wives, 57; Summary of Literature on Conceptions of Marital Roles, 75.	
III. METHODOLOGY OF THE PRESENT STUDY.....	83
Content of the Questionnaire, 83; Data Collection Procedures, 93; Sampling Procedures, 97; Analysis of the Data, 112.	
IV. ORIENTATIONS TO COURTSHIP AMONG ENGLISH SAMPLE MEMBERS.....	117
Description of Attitudes and Behavior, 119; Attitudes Toward Romantic Love and Various Premarital Sexual Behaviors, 119; Premarital Sexual Experience, 129; The Normative Context, and Consequences of Sexual Behaviors, 134; Changes in Sexual Attitudes and Behaviors, 145; Correlates and Predictors of Attitudes and Behaviors, 153; Factor Analysis of the Independent and the Dependent Variables, 157; Step Regression Analysis of Courtship Attitude Indices, 166; Step Regression Analysis of Indices of Courtship Experience, 170; Step Regression Analysis of Items Reflecting Reactions to Sexual Experience, 173; Step Regression Analysis of Indices of Changes in Attitudes and Behavior, 174, Summary, 178.	



TABLE OF CONTENTS

1. INTRODUCTION	1
2. STATEMENT OF THE PROBLEM	2

3. REVIEW OF LITERATURE	3
4. STATEMENT OF THE PROBLEM	4

5. STATEMENT OF THE PROBLEM	5
6. STATEMENT OF THE PROBLEM	6
7. STATEMENT OF THE PROBLEM	7
8. STATEMENT OF THE PROBLEM	8
9. STATEMENT OF THE PROBLEM	9
10. STATEMENT OF THE PROBLEM	10

11. STATEMENT OF THE PROBLEM	11
12. STATEMENT OF THE PROBLEM	12
13. STATEMENT OF THE PROBLEM	13
14. STATEMENT OF THE PROBLEM	14
15. STATEMENT OF THE PROBLEM	15

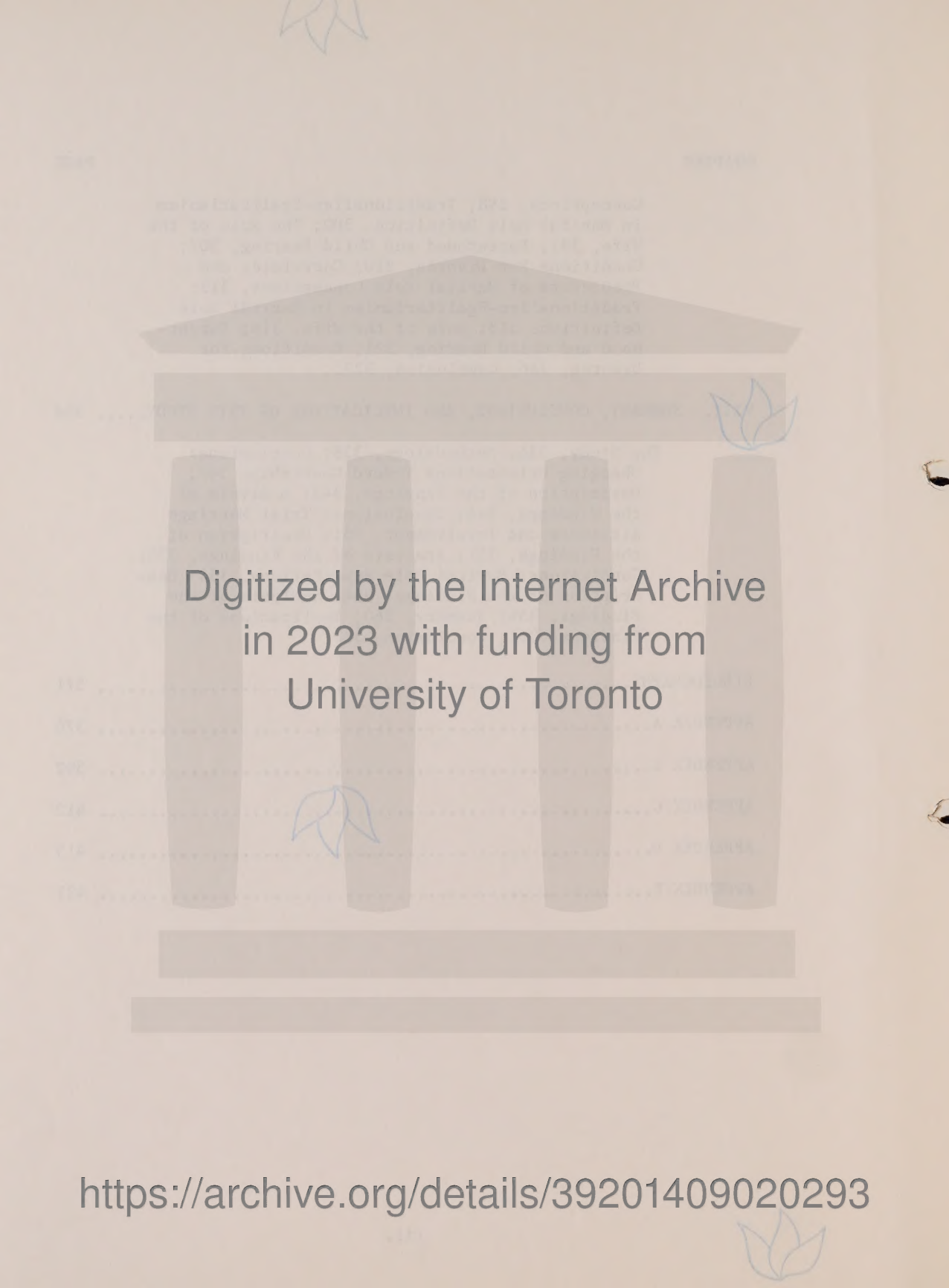
16. STATEMENT OF THE PROBLEM	16
17. STATEMENT OF THE PROBLEM	17
18. STATEMENT OF THE PROBLEM	18
19. STATEMENT OF THE PROBLEM	19
20. STATEMENT OF THE PROBLEM	20
21. STATEMENT OF THE PROBLEM	21
22. STATEMENT OF THE PROBLEM	22
23. STATEMENT OF THE PROBLEM	23
24. STATEMENT OF THE PROBLEM	24
25. STATEMENT OF THE PROBLEM	25
26. STATEMENT OF THE PROBLEM	26
27. STATEMENT OF THE PROBLEM	27
28. STATEMENT OF THE PROBLEM	28
29. STATEMENT OF THE PROBLEM	29
30. STATEMENT OF THE PROBLEM	30
31. STATEMENT OF THE PROBLEM	31
32. STATEMENT OF THE PROBLEM	32
33. STATEMENT OF THE PROBLEM	33
34. STATEMENT OF THE PROBLEM	34
35. STATEMENT OF THE PROBLEM	35
36. STATEMENT OF THE PROBLEM	36
37. STATEMENT OF THE PROBLEM	37
38. STATEMENT OF THE PROBLEM	38
39. STATEMENT OF THE PROBLEM	39
40. STATEMENT OF THE PROBLEM	40
41. STATEMENT OF THE PROBLEM	41
42. STATEMENT OF THE PROBLEM	42
43. STATEMENT OF THE PROBLEM	43
44. STATEMENT OF THE PROBLEM	44
45. STATEMENT OF THE PROBLEM	45
46. STATEMENT OF THE PROBLEM	46
47. STATEMENT OF THE PROBLEM	47
48. STATEMENT OF THE PROBLEM	48
49. STATEMENT OF THE PROBLEM	49
50. STATEMENT OF THE PROBLEM	50
51. STATEMENT OF THE PROBLEM	51
52. STATEMENT OF THE PROBLEM	52
53. STATEMENT OF THE PROBLEM	53
54. STATEMENT OF THE PROBLEM	54
55. STATEMENT OF THE PROBLEM	55
56. STATEMENT OF THE PROBLEM	56
57. STATEMENT OF THE PROBLEM	57
58. STATEMENT OF THE PROBLEM	58
59. STATEMENT OF THE PROBLEM	59
60. STATEMENT OF THE PROBLEM	60
61. STATEMENT OF THE PROBLEM	61
62. STATEMENT OF THE PROBLEM	62
63. STATEMENT OF THE PROBLEM	63
64. STATEMENT OF THE PROBLEM	64
65. STATEMENT OF THE PROBLEM	65
66. STATEMENT OF THE PROBLEM	66
67. STATEMENT OF THE PROBLEM	67
68. STATEMENT OF THE PROBLEM	68
69. STATEMENT OF THE PROBLEM	69
70. STATEMENT OF THE PROBLEM	70
71. STATEMENT OF THE PROBLEM	71
72. STATEMENT OF THE PROBLEM	72
73. STATEMENT OF THE PROBLEM	73
74. STATEMENT OF THE PROBLEM	74
75. STATEMENT OF THE PROBLEM	75
76. STATEMENT OF THE PROBLEM	76
77. STATEMENT OF THE PROBLEM	77
78. STATEMENT OF THE PROBLEM	78
79. STATEMENT OF THE PROBLEM	79
80. STATEMENT OF THE PROBLEM	80
81. STATEMENT OF THE PROBLEM	81
82. STATEMENT OF THE PROBLEM	82
83. STATEMENT OF THE PROBLEM	83
84. STATEMENT OF THE PROBLEM	84
85. STATEMENT OF THE PROBLEM	85
86. STATEMENT OF THE PROBLEM	86
87. STATEMENT OF THE PROBLEM	87
88. STATEMENT OF THE PROBLEM	88
89. STATEMENT OF THE PROBLEM	89
90. STATEMENT OF THE PROBLEM	90
91. STATEMENT OF THE PROBLEM	91
92. STATEMENT OF THE PROBLEM	92
93. STATEMENT OF THE PROBLEM	93
94. STATEMENT OF THE PROBLEM	94
95. STATEMENT OF THE PROBLEM	95
96. STATEMENT OF THE PROBLEM	96
97. STATEMENT OF THE PROBLEM	97
98. STATEMENT OF THE PROBLEM	98
99. STATEMENT OF THE PROBLEM	99
100. STATEMENT OF THE PROBLEM	100

Conceptions, 298; Traditionalism-Egalitarianism in Marital Role Definition, 300; The Role of the Wife, 301; Parenthood and Child Rearing, 307; Conditions For Divorce, 310; Correlates and Predictors of Marital Role Conceptions, 313; Traditionalism-Egalitarianism in Marital Role Definition, 313; Role of the Wife, 318; Parenthood and Child Rearing, 321; Conditions For Divorce, 326; Conclusion, 327.

VIII. SUMMARY, CONCLUSIONS, AND IMPLICATIONS OF THIS STUDY..... 336

The Study, 336; Methodology, 338; Conclusions: Changing Orientations Toward Courtship, 342; Description of the Findings, 342; Analysis of the Findings, 346; Conclusions: Trial Marriage Attitudes and Involvement, 351; Description of the Findings, 351; Analysis of the Findings, 353; Conclusions: Marital Role Expectations, 354; Description of the Findings, 354; Analysis of the Findings, 356; Summary, 360; Implications of the Findings, 361; Conclusion, 367.

BIBLIOGRAPHY.....	371
APPENDIX A.....	376
APPENDIX B.....	392
APPENDIX C.....	412
APPENDIX D.....	415
APPENDIX E.....	421



Digitized by the Internet Archive  
in 2023 with funding from  
University of Toronto

<https://archive.org/details/39201409020293>



# LIST OF TABLES

TABLE	PAGE
CHAPTER II	
I. Percentages Agreeing to Male and Female Reiss Intimacy Questions, by Sex of Respondent, and By Sample.....	16
II. Responses to Various Premarital Behavior Attitude Items By Nationality and Sex of Respondents.....	21
III. Age Level and Type of Relationship That U.S. College Males and Females Viewed as Appropriate For Considering Coitus.....	24
IV. Mann's Sample Members' Attitude to Social Codes and Standards of Our Society on Premarital Relations.....	28
V. Mann's Sample Members' Attitude to Church Teachings on Premarital Sex.....	28
VI. View of Mann's Sample Members on Level of Permissible Behavior When Ringed or Pinned.....	29
VII. Views on Mann's Sample Members on Permissive Behavior For Engaged Couples.....	30
VIII. Mann's Sample Member's View of Permitted Premarital Activity (CODE) For Friends and Associates.....	32
IX. Mann's Respondents' Own Standard of Premarital Activity With Various Categories of Partners.....	32
X. Community Milieu and Sexual Attitudes.....	34
XI. Incidence of Premarital Sexual Intercourse of Males as Reported By Various Investigators (Went This Far At Least Once).....	36
XII. Incidence of Premarital Sexual Intercourse of Females As Reported By Various Investigators (Went This Far At Least Once).....	37



TABLE	PAGE
XIII. Summary of Ehrmann's Findings of Significant Relationships Between Certain Individual Social and Dating Characteristics and Patterns of Heterosexual Behavior, For Males and Females.....	40
XIV. Types of Sexual Behavior for Packards U.S. College Total Sample By Percentage of Subjects' Age and Sex.....	42
XV. Packard's International University Sample Members Who Reported Experiencing Specified Sexual Behaviors By Percentage of Males.....	45
XVI. Packard's International University Sample Members Who Reported Experiencing Sexual Behavior By Percentage of Females.....	46
CHAPTER III	
I. Coefficients of Reproducibility of Male and Female Permissiveness Scales and of Romanticism Scales, by English and French Canadian Samples.....	90
II. Disposition of Total English Canadian Sample Drawn by School and By Mail - Telephone Contact.....	101
III. Selected Characteristics of Subjects Studied For English and French Canadian Samples.....	105
IV. Age By School For English Sample Members.....	108
V. Years Enrolled in School Where Currently Enrolled By School for English and French Sample Members.....	110
CHAPTER IV	
I. English Sample Members Agreeing With Items of the Romantic Love Scale By School and By Sex, With Comparison Data From Reiss.....	118
II. Attitudes of English Sample Members Towards Various Forms Of Sexual Permissiveness for Males by School, and Sex With Comparison Data From Reiss.....	120
III. Attitudes of English Sample Members Towards Various Forms of Sexual Permissiveness for Females by School, and Sex With Comparison Data From Reiss.....	121
IV. Incidence of Various Sexual Experiences With Information on Relationship to Partners, For English Sample Members with Comparison Data From Mann.....	128





TABLE	PAGE
V. Attitudes Toward Sexual Norms of English Sample Members By School and Sex, With Comparison Data From Mann.....	133
VI. Feelings About Sexual Experiences of English Sample Members, By School and Sex, With Comparison Data From Mann.....	137
VII. Association of Drinking and Contraception Practices With Intercourse Experience For English Sample Members, By School and Sex.....	139
VIII. Contingency Coefficients Signifying Association Between Sex Attitude and Behavior Change Indices and Sex Permis- siveness Indices For English Sample With Significance Level of Coefficient.....	144
IX. Self Reported Incidence of Change in Sexual Attitudes and Behaviors of English Sample Members, By School And Sex...	146
X. Indices of Courtship Attitudes and Behavior Used With English Sample.....	150
XI. Indices of Information, Attitudes, and Behaviors Relating to Trial Marriage Used With English Sample.....	151
XII. Indices Relating to Marriage Role Expectations Used With English Sample.....	151
XIII. Independent Variables Used With English Sample.....	152
XIV. Factor Loadings of 43 Independent Variables on 16 Factors, For English Data.....	156
XV. Factor Loadings of 19 Dependent Variables on 6 Factors, For English Data.....	160
XVI. Proportions of Variance in Courtship Attitude Indices Explained By Independent Variable Factor Scores, For English Sample Members.....	165
XVII. Proportions of Variance in Courtship Experience Indices Explained by Predictive Factors, For English Sample.....	169
XVIII. Proportions of Variance in Indices of Reactions to Courtship Experience Explained by Predictive Factors, For English Sample Members.....	172
XIX. Proportions of Variance in Indices of Change in Sexual Attitudes or Behavior Explained by Predictive Factors, For English Sample.....	175





## CHAPTER V

I.	French Sample Members Agreeing With Items of the Reiss Romantic Love Scale By School and By Sex, With Comparison Data For English Sample Members.....	183
II.	Attitudes of French Sample Members Toward Various Forms of Sexual Permissiveness for Males by School and Sex, With Comparison Data From English Sample.....	185
III.	Attitudes of French Sample Members Toward Various Forms of Sexual Permissiveness for Females By School and Sex, With Comparison Data From English Sample.....	186
IV.	Incidence of Various Sexual Experiences With Information on Relationship to Partners for French Sample Members, By School and Sex, With Comparison Data From English Sample.	191
V.	Attitudes Toward Sexual Norms of French Sample Members By School and Sex, With Comparison Data From English Sample.	193
VI.	Reactions To Sexual Experiences of French Sample Members, By Sex With Comparison Data From English Sample.....	196
VII.	Association of Drinking and Contraception Practices With Intercourse Experience for French Sample Members, By School and Sex With English Sample Comparison Data.....	198
VIII.	Contingency Coefficients Signifying Association Between Indices of Sex Attitude and Behavior Change and Sex Permissiveness Indices For French Data With Significance Levels of Coefficients.....	202
IX.	Self Reported Incidence of Change in Sexual Attitudes and Behaviors of French Sample Members, by School and Sex, With Comparison Data For English Sample.....	204
X.	Factor Loadings of 41 Independent Variables on 14 Factors, For French Data.....	208
XI.	Factor Loadings of 18 Dependent Variables on 6 Factors, For French Data.....	212
XII.	Proportions of Variance in Courtship Attitude Indices Explained by Independent Variable Factor Scores, For French Sample Members.....	216
XIII.	Proportions of Variance in Courtship Experience Indices Explained By Independent Variable Predictive Factors, For French Sample Members.....	221



XIV.	Proportions of Variance in Indices of Reactions to Sexual Experience Explained by Independent Variable Factor Scores, For French Sample Members.....	224
XV.	Proportions of Variance in Indices of Change in Sexual Attitudes and Behavior Explained by Independent Variable Factor Scores, For French Sample Members.....	227

## CHAPTER VI

I.	Attitudes Toward Trial Marriage Relationships Among English Sample Members, By School and By Sex.....	239
II.	Knowledge of Trial Marriage Relationships Among English Sample Members By School and By Sex.....	245
III.	Proportions of Variance in Indices of Attitudes and Information Regarding Trial Marriage Relationships Explained by Independent Variable Factor Scores For English Sample Members.....	251
IV.	Attitudes Toward, and Knowledge of, Trial Marriage Relationships Among French Sample Members, By School and By Sex With Comparative Data From English Sample.....	255
V.	Proportions of Variance in Indices of Attitudes and Information Regarding Trial Marriage Relationships Explained By Independent Variable Factor Scores For French Sample Members.....	259

## CHAPTER VII

I.	Personal Characteristics, Education, and Social Participation Sub-Scores, and Total Role Scores For English Sample Members, By School and By Sex.....	267
II.	Indices Relating to Attitudes Toward the Role of the Wife, For English Sample Members, By School and By Sex.....	272
III.	Indices Relating to Number of Children Wanted, and to Attitudes Toward Care of Children For English Sample Members, By School and By Sex.....	281
IV.	Indices of Attitudes Toward Divorce, For English Sample Members, By School and By Sex.....	283
V.	Proportions of Variance in Indices of General Egalitarianism in Marital Role Definition Explained by Independent Variable Factor Scores, For English Sample Members.....	286



16

17

VI.	Proportions of Variance in Indices of the Attitude Concerning the Role Appropriate to the Wife Explained By Independent Variable Factor Scores, For English Sample Members.....	289
VII.	Proportions of Variance in Indices of Attitudes Toward Child Bearing and Child Rearing Explained By Independent Variable Factor Scores, For the English Sample Members.....	292
VIII.	Proportions of Variance in Indices of Attitudes Toward Divorce Explained by Independent Variable Factor Scores, For English Sample Members.....	295
IX.	Personal Characteristics, Education, and Social Participation Sub-Scores and Total Role Scores For French Sample Members, By School and By Sex With Comparison Data For English Sample.....	299
X.	Indices Relating to Attitudes Toward the Role of the Wife, For French Sample Members, By School and By Sex, With Comparison Data From English Sample.....	302
XI.	Indices Relating to Number of Children Wanted, and to Attitudes Toward Care of Children, For French Sample Members, By School and By Sex With Comparison Data From English Sample.....	306
XII.	Indices Relating to Attitudes Toward Divorce, For French Sample Members By School and By Sex With Comparison Data From English Sample.....	311
XIII.	Proportions of Variance in Indices of General Egalitarianism in Marital Role Definition Explained by Independent Variable Factor Scores, For French Sample Members.....	314
XIV.	Proportions of Variance in Indices of Attitude Concerning the Role Appropriate to the Wife Explained by Independent Variable Factor Scores, For French Sample Members.....	217
XV.	Proportions of Variance in Indices of Attitude Toward Child Bearing and Child Rearing Explained by Independent Variable Factor Scores For French Sample Members.....	320
XVI.	Proportions of Variance in Indices of Attitude Toward Divorce, Explained by Independent Variable Factor Scores For French Sample Members.....	325

17/11/20

18/11/20



## APPENDIX D

I.	Correlation Coefficients of Independent Variables With Indices of Sex Permissiveness, With Indications of Level of Significance, and of Direction of the Relationships For English Language Sample Data.....	416
II.	Correlation Coefficients of Independent Variables With Indices of Courtship Experience, With Indications of Level of Significance and Direction of Relationships, For English Language Sample Data.....	417
III.	Correlation Coefficients of Independent Variables With Indices of Norms and Standards in Regard to Sexual Behavior, With Indications of Level of Significance, and of Direction of the Relationships, For English Language Sample Data.....	418
IV.	Correlation Coefficients of Independent Variables With Indices of Reactions to Sexual Experiences, With Indications of Level of Significance, and Direction of Relationships For English Language Sample Data.....	419
V.	Correlation Coefficients of Independent Variables With Indices of Information and Attitude Regarding Trial Marriage, With Indications of Level of Significance, and of Direction of Relationships, For English Language Sample Data.....	420

## APPENDIX E

I.	Correlation Coefficients of Independent Variables With Indices of Sex Permissiveness, With Indications of Level of Significance, and of Direction of the Relationships, For French Language Sample Data.....	422
II.	Correlation Coefficients of Independent Variables With Indices of Courtship Experience, With indications of Level of Significance and Direction of Relationships, For French Language Sample Data.....	423
III.	Correlation Coefficients of Independent Variables With Indices of Norms and Standards in Regard to Sexual Behavior, With Indications of Level of Significance and Direction of Relationships, For French Language Sample Data.....	424
IV.	Correlation Coefficients of Independent Variables With Indices of Reactions to Sexual Experiences, With Indications of Level of Significance, and Direction of Relationships For French Language Sample Data.....	425



V.	Correlation Coefficients of Independent Variables With Indices of Information and Attitude Regarding Trial Marriage, With Indications of Level of Sig- nificance, and of Direction of Relationships, For French Language Sample Data.....	426
----	---	-----





## Chapter I

### Introduction

Future historians must surely identify the twentieth century, at least in North America, as the period marked by the slow, but increasingly complete emancipation of women from the second class status which has been their lot in virtually all societies known to Anthropology. At the turn of the century women were disenfranchised; their rights to property were inferior to those of men<sup>1</sup>, as was their freedom of access to gainful employment, and their sexual freedom was inferior to that of men, as the well known double standard and some of the Kinsey research clearly testify. By 1968 there were numbers of indications that this had changed significantly in many parts of North America. Some of the influences affecting these changes may be outlined briefly.

The shortage of male manpower, and the industrial expansion which accompanied World War I took unprecedented numbers of women in North America out of the kitchen and nursery into the "man's world" of remunerative work. And undoubtedly it was the stimulus which this gave to the realization of the limitations of their traditional status, and to ambitions for a changed future in women which led to the suffragette movements which gained the franchise for women in 1918<sup>2</sup> in Canada, and in 1920<sup>3</sup> in the United States.

If the Crash, and the Great Depression of the 1930's closed factories in alarming proportions in every major centre of the country and drove women back into the home it drove men, up to 26<sup>4</sup> per cent of the male work force at the height of the depression, out onto the streets, and showed them unable to provide for their families. In this way the justification for masculine dominance of the family based on economic



support was broken as never before, and in fact there were families in which wives could obtain employment when men could not, so that it was in fact the wife who provided family support.

World War II was of longer duration and was more desperately fought by the Allies than World War I, and accordingly the needs for female labor, not only on the farm and in the factory but in the armed forces as well were that much greater. The emancipating effect of these experiences was comparably great. Across North America as a whole, and perhaps particularly in the United States, this effect has been prolonged in attenuated form, to the present day. There was a nostalgic demand to return to "normalcy" following the termination of the war -- which often meant, among other things, returning women to the home -- but this was soon terminated by the Cold War, the Berlin Crisis, the Korean War, etc. These influences were no doubt weaker in Canada, not only because Canada was less involved in these wars, but also because the massive post World War II immigration brought to Canadian shores millions of men and women who were more conservative in their attitudes toward the traditional roles of men and women than most native born Canadians had become.<sup>5</sup> This increment of conservatism was powerfully counteracted, in English Canada at any rate, by the very heavy impact of American mass media on this country. In terms of television<sup>6</sup>, magazines<sup>7</sup> and books, as well as motion pictures and popular songs, the exposure of English Canadians to material of American origin massively outweighs their exposure to material originating in Canada. Thus the revolution in sex roles which has been constantly accelerating in the United States since 1948 or 1950, has been communicated with virtually undiminished power to Canada, despite the fact that the socio-economic conditions in this country are not as urgently





conducive to this revolution.

The nature of this mass media impact can be broadly sketched. At least two main themes can be discerned. The first emphasized sexual emancipation. The second attacks what are seen as the stultifying aspects of the traditional female role. Beyond doubt the earliest development of the former theme was the Kinsey research on sexual behavior.<sup>8</sup> The early Kinsey volumes were followed by a rash of paperback books, magazine articles, which presented in popular form many of the findings of the Kinsey research, and of other later studies in the same areas.<sup>9</sup> Thus a spotlight was thrown on the extent to which large numbers of Americans were violating the sex mores of the society. The result was perhaps a sense of growing emancipation from these norms.

Further support was provided this trend by a liberalization of conceptions of acceptable fiction -- Lady Chatterley's Lover was followed by Lolita, Candy, and Confessions of a Woman of Pleasure. Similarly, motion pictures came to deal more frankly, explicitly, and in detail with heavily sexual themes and issues. There was an increasing tendency by some to view sexual inhibitions as "hangups" to be outgrown. The rather logical outgrowth of this new sexual frankness and honesty is what has been called The New Morality, a protest against the sexual hypocracies and double standards of our Puritanic heritage, and an advocacy of egalitarian and emotionally honest sexual freedom. There are indications, both in the popular press and in scholarly work, that this has been accompanied by a significant increase in young couples living together for extended periods if not "semi-permanently" and monogamously, without benefit of matrimony.

The thrust toward increasing sexual frankness and emancipation



necessarily involved an initial major breakthrough, given the "hush-hush" attitude which had characterized the North American approach to sex from the earliest days of white settlement of the continent. The criticism of the traditional feminine role began much more gradually with marginal books by Margaret Mead and Simone De <sup>10)</sup> ~~Bovare~~ <sup>de Beauvoir</sup> <sup>10</sup>, scattered popular magazine articles, and occasional relevant studies by social scientists. The climax of this accumulating literature was undoubtedly Betty Friedan's The Feminine Mystique which as of 1968 had sold over one million copies in North America.<sup>11</sup> This latter book, although overdrawn perhaps, clearly states the criticisms heard most frequently today of the housewife and mother role. Friedan charges unequivocally that it is a trivial, empty, mindless role which is foisted off on contemporary women in North American society, which contrasts so profoundly with their premarried life that increasing proportions are driven to new and varied psychosomatic complaints (heart attacks, ulcers) to child beating (the battered baby syndrome) and to escapist sexual encounters. She collects an interesting, and indeed an impressive amount of evidence in support of these contentions. The solution to these problems for which she argues with persuasive vehemence, is for the wife to be granted the same role opportunities as the husband, with especial reference to employment outside the home. She advocates, in effect, a new deal, a new division of responsibilities of husband and wife both inside and outside the home. And again there are many signs that a reallocation of role responsibilities is occurring in some families in North America at this time.

There have been a number of recent studies which have sought to identify and to detail the kinds of changes in sex mores, and in the allocation of role responsibilities between married couples in the United



States.<sup>12</sup> However such research has been rarely done in Canada and the few studies which do exist are of severely limited scope. Accordingly at a time of National inquiry into the status of women in Canada it seemed appropriate to design a research to study such changes in orientation to courtship of Canadian young people as may have resulted from the "sexual revolution" and "the new morality". Similarly it is timely and relevant to determine whether changes are taking place in the division of responsibilities between husbands and wives in Canada, since the opportunities which Canadian women have to play a part in public life depends on their being relieved of at least some of their traditional duties. These were the broad questions which the research here reported was designed to answer.

More specifically the research was designed to answer these questions. In regard to changes in courtship practices we wanted to know: Is there a "new morality" such that some practices generally felt to be "wrong" one or two decades ago are now increasingly felt to be "right", and vice versa? Does the behavior of young people today reflect a changed moral code? What kinds of influences make for a more liberal or conservative approach to sexual expression; what is the influence of parents, peers, the church, physical mobility, the urban environment, education, social class, the mass media, of "opportunity" in the sense of unchaperoned living arrangements, of age of social class, and the romantic cult?

In regard to changes in orientations to marriage we wanted to know whether there is evidence of a shift away from a more traditional and toward a more egalitarian definition of the responsibilities of husbands and wives, and if so, whether this is more pronounced in some areas of





married life -- child rearing, earning of livelihood, spending of income, etc. -- or not. And again we wanted to know what kinds of influences make for a more traditional or more egalitarian conception of marital role responsibilities? What is the influence of coming from a family in which the mother was gainfully employed, of having sisters, or sisters-in-law, and female peers who worked after marriage? What is the influence of urban vs. rural background, of education, social class, generation of Canadian residence, religious commitment, etc., on this variable.

In sum this study has sought to discover how some samples of young Canadians relate to each other during courtship, and how they anticipate dividing some of the privileges and responsibilities of family life between the husband and the wife following marriage. It has sought further to discover the strength of varied influences that may be helping to shape the orientations of young Canadians in these areas today.

In this introductory chapter a word about the samples of people who cooperated in supplying the questionnaire data used in this study is in order. Sociological and social psychological research is notorious for its frequency of use of school and especially university samples for research testing purposes, and it must be confessed that this is true of the present study. However it may perhaps be argued that the use of student subjects is entirely justifiable in the present case. It is our feeling that radical changes are taking place in the orientations of people to courtship and marriage in North America right now,<sup>13</sup> and that some of the most potent influences responsible were of negligible consequence as recently as five or ten years ago. We have in mind particularly the birth control pill, the new frankness and realism in the treatment of sex in the mass media, especially novels and motion pictures,



and "the new morality". One would expect that these influences would have had more impact on those who were teenagers during the last five or ten years, who were shaping their orientations to courtship and marriage during this time, than on older people whose thinking was shaped "before the pill." Hence the choice of respondents who are yet in school seems justified.

Moreover, in this study we are interested in "the shape of the future." If "the pill" and related influences are helping to shape a "new morality", if limitation and planning and postponement of offspring -- to fit in with the educational, vacation, career, etc. plans of families -- is becoming more generally practiced as seems true, then it seems more important to study the subjects who represent the wave of the future.

Finally, there is reason to believe that the conceptions morality, which are relevant to both the interactions and intimacies of courtship and to the rights and responsibilities of husbands and wives -- to each other and to their children -- are changing. In regard to birth control practices, relevant to both courtship and marriage, most of the "liberal Protestant" churches like the United Church of Canada and the Anglican church have publicly announced not only their acceptance, but indeed their advocacy of birth control practices in certain circumstances. And even the Roman Catholic Church, which has been adamant in its opposition to artificial birth control, is in the midst of painfully reassessing its position and it appears to be virtually certain that it will abandon this position in the not too distant future. Similarly in regard to the family, the message of the church has often been "women, be obedient unto your husbands", the woman's place is in the home, and it has been opposed to





divorce which would have provided an escape to women suffering from the sermons and the public pronouncements of "liberal" churches today. Thus areas of right and relationship which were morally defined in the recent past have become increasingly ill-defined; or undefined.

Perhaps this degree of non-definition or openness will persist indefinitely, but this seems doubtful. It is very much more likely that new definitions of expected and unexpected, acceptable and unacceptable, right and wrong will arise, thus saving people from having to decide many of these issues for themselves, and from frequent confrontation with the unexpected in the lives and relationships of new acquaintances. Generally speaking, we would expect the source of these new definitions to be the upper middle class. This is the segment of society which defines morality, and which defends the moralities which it has defined. The definition process is disproportionately in the hands of the advising professionals -- doctors, lawyers, ministers -- together with others who also have an economic stake in the status quo which would be jeopardized by radical changes in moral conception -- managers in production and merchandizing. It is of course the university degree which provides the ticket of admission generally to this middle class. Accordingly one of the types of student samples we studied consisted of university students.

However the lower middle class has its own distinctive role in the definition of conventional morality. This is composed, occupationally speaking, of lower white collar employees, skilled manual workers, and some would say, public school teachers, especially those with normal school training. Commonly these people tend to come from working class backgrounds. Their "trade mark" very often is a semi-compulsive identification with conventional morality and with the importance of



"maintaining appearances". These concerns often differentiate impulse gratifying, problem acknowledging working class, from the middle class which is more anxious and more able to hide "unseemly behavior". Since the lower middle class is on the margins between the working and the middle classes, its members seek to assert and to defend their identity with the latter by maximizing their moral dissimilarity with the former class.

These considerations suggested the desirability of including some lower working class oriented subjects in our samples. Accordingly arrangements were made for obtaining samples of technical school students, including those preparing for both white collar and skilled manual occupations.

#### ORGANIZATION OF THE REMAINDER OF THE REPORT

In this introductory chapter we have described the purpose of the study here reported, and discussed briefly some of the considerations which led to its conception and some of its claims to significance in Canada at this time. The remainder of the report is organized as follows.

In Chapter II is found a brief review of the theoretical and empirical literature relevant to (1) changing courtship practices, (2) attitudes toward and experience of trial marriage relationships, and (3) changes in marital role definition -- or negotiation -- in Canada.

Chapter III describes the methodology of the study: the questionnaire construction and pretesting, the sampling procedures and characteristics, the limitations of the samples obtained, the mode of questionnaire administration, and the procedures used in analysis of the data.

The findings of the study are found in Chapters IV through VII. In Chapter IV is found a description of the attitudes and behavior of



sample members as these relate to courtship interaction for the English sample, and analysis of the background characteristics of subjects which are predictive of these attitudes and behaviors. The same information for the French sample is found in Chapter V. In Chapter VI is found a description of the attitudes and acquaintance of respondents with trial marriage, and an analysis of factors which are predictive of these. And Chapter VII contains a description of the marriage role expectations of sample members and an analysis of those characteristics of the student subjects which best predict their expectations.

The final chapter includes a brief summary of this study, the conclusions which have emerged, and some discussion of the implications which they have for the changing family in Canadian society.





## Footnotes - Chapter I

1. This is shown by certain provincial and federal laws in force prior to 1900, see, British Columbia, e.g. (Married Women's Property Act, R.S.B.C., 1888, 51 Vic., c.80; Dower Act, R.S.B.C., 1897, 60 Vic., c.63); Alberta, e.g. (Property and Civil Rights Act, Ord., 1884, 47 Vic., no. 26; Married Woman's Real Estate Act, Ord., 1886, 49 Vic., no. 6; Personal Property of Married Women, R.S.O., 1889, 52 Vic., no. 16, 1898, c.47); Ontario, e.g. (An Act Respecting Certain Separate Rights of Propoerty of Married Women, C.S.U.C., 1859, 22 Vic., c.73; Ontario Statutes Annotations, R.S.O., 1960 (Toronto: Canada Law Bank Co., 1961) p. 378, citing "Married Woman's Real estate Act," C.S.U.C., 1859, c.85; Propoerty Act of Married Women, R.S.O., 1887, 50 Vic., c.132, Dower Act, c.133, Married Woman's Real Estate Act, c.134); New Brunswick, e.g. (Married Woman's Property Act, S.N.B., 1896, 58 Vic., c.24); Newfoundland, e.g. (Married Woman's Property Act, R.S.N., 1883); Nova Scotia, e.g. (Married Woman's Property Act, 1898, 52 Vic., c.22, Dower Act, c.23); Prince Edward Island, e.g. (Married Woman's Property Act, 1896, Journ. P.E.I.). This may also be inferred from amendments to the above laws, and passage of later statutes pertaining to the property rights of women. For the statutes passed after 1900, see, British Columbia, e.g. (Married Woman's Property Act, S.B.C., 1915, 5 Geo.V, c.41, as amended; Mother's Pension Act, S.B.C., 1920, 10-11 Geo.V, c.61); Alberta, e.g. (Henrietta Muir Edwards, ed., Legal Status of Women of Alberta: As shown by Extracts from Dominion and Provincial Laws (2d ed.; Edmonton: Issued by Attorney General, 1921), p. 26, citing "Dower Act", S.A., 1917, p. 28, citing "Personal Property Act", C.O., 1911, c.47, sec.1, no. 20 of 1890; "Real Estate Act", S.A., 1906, c.9, sec.10; "Intestate Succession Act", S.A., 1920, sec.3(a)(c), c.19, S.A., 1906; p.31, citing "Married Woman's Relief Act", S.A., c.19, 1910, as amended; p.72, citing "Dominion Lands Act", S.C., 1908, c.20; An Act Respecting the Transfer and Descent of Land, 1906, S.A., c.19, 1922, c.10); Saskatchewan, e.g. (Married Woman's Property Act, 1907, S.S., 7 Ed.III, c.18); Manitoba, e.g. (Married Woman's Property Act, 1913, 3 Geo.V, c.123; Devolution of Estates Act, c.48); Ontario, e.g. (Property Rights of Married Women, R.S.O., 1914, 9 Ed.VII, c.149, as amended; Dower Act, 1914, S.O., 9 Ed.VII, c.39); Quebec, e.g. (Property Rights of Married Women, C.C.Q.S., 1931, art.986, 1954, art.986, as amended; Women's Property Rights, Q.S., 1909, 9 Ed.VII, c.30; Woman's Contract Rights, C.C.Q.S., 4 Ed.VII, art.1301, as amended); New Brunswick, e.g. (Act Respecting Dower, C.S.N.B., 1903, 63 Vic., c.77); Newfoundland, e.g. (Property Rights of Married Women Act, R.S.N., 1952, c.143, as amended); Prince Edward Island, e.g. (Married Woman's Property Act, 1903, 3 Ed.VII, c.9).
2. Elections Act, S.C., 1918, 8-9 Geo.V, c.20. This Act amended sec. 62(p) of the Wartime Election Act, S.C., 1917, 7-8 Geo.V, c.39, which limited the franchise to women having close relatives in the armed forces.
3. U.S. const. amend.XIX, sec.177 (1920). August 26, 1920 May 24, 1918.



4. Canada, Department of Trade and Commerce, The Canada Yearbook, 1940 (Ottawa: King's Printer, 1940), subsections 1, 2, and 4, pp. 750, 751, and 759; see also Canada, Department of Labour, The Labour Gazette, 1934 (Ottawa: King's Printer, 1934) XXXIV, 49-65.
5. Immigration figures cited in (Canada, Department of Manpower and Immigration, Immigration Statistics: Canadian Immigration Division, 1967 (Ottawa: King's Printer, 1967) p. 4, show that during the years 1951 to 1960, 1,521,679 people entered Canada. This represented 10.8% of the total population in 1951. The years of peak immigration were 1957 and 1953, when 282,164 and 168,868 people entered respectively. (1967 when 222,876 people entered; 1966 when 194,743 entered).
6. The most recent figures reported by the Committee on Broadcasting, Report of the Committee on Broadcasting, Robert M. Fowler, chairman (Ottawa: Queen's Printer, 1965), pp.32-36, show that in a study of television programs shown from 6:00 PM to Midnight in four typical Canadian cities during March, 1964, 51% to 78% of all programs available to viewers were of American origin. The proportion of American programs broadcast by Canadian stations is limited to the Canadian Broadcasting Act (S.C., 1958, 7 Eliz.II, c.22) ruling, that fifty-five per cent of daily television program content must be Canadian produced. However, on the average, fifty-four per cent of Canadian homes can receive American television programs directly from U.S. stations.
7. The most recent information available here is found in the Report of the Royal Commission on Publications to the Governor General in Council, M. Grattan O'Leary, chairman (Ottawa: Queen's Printer, 1961), p.36, which used borrowed figures reported in the A.B.C. Publisher's Statements, Audit Bureau of Circulation News Bulletin, June 30, 1960, to estimate that 75% of the consumer magazines sold in Canada in the month of June, 1960 were of American origin.
8. Kinsey, Alfred Charles, et.al. Sexual Behavior in the Human Male Philadelphia: W.B. Saunders Co., 1948.  
Kinsey, Alfred Charles, et.al. Sexual Behavior in the Human Female by the Staff of the Institute for Sex Research, Indiana University. Philadelphia: W.B. Saunders Co., 1953.
9. Following the Kinsey studies, two waves of popular and scientific publications appeared dealing with topics on sex. Magazines and books printed in 1948 and the years following included (Deutsch, Albert. Sex Habits of American Men: A Symposium on the Kinsey Report. Englewood Cliffs, N.J.: Prentice-Hall Inc., 1948; Ernst, Morris L., and Loth, David G. American Sexual Behavior and the Kinsey Report. New York: C. Greystone Corp., 1948; Bertocci, Peter A. Human Venture in Sex, Love, and Marriage. New York: Assn. Press, 1950; Ellis, A. Folklore of Sex. New York: C. Boni, 1951; English, O.S., and Foster, C.J. "What Parents Can Learn From the Kinsey Report", Parents Magazine, October, 1948, pp. 26-7; Ives R. "Great Topic: Question of General Distribution of Sexual Behavior in the Human Male", Good Housekeeping, July, 1948, pp. 8-9; Farnham, M. "More Love, Less Sex", Coronet, July, 1950, pp.62-6; Menasce, de J.C. "Sexual Morals and Sexualized Morality", Commonweal, November, 1950, pp. 167-9). Articles stimulated by the publication of



Kinsey's Female Study were (Doniger, Simon. Sex and Religion Today. New York: Assn. Press, 1954; Fitch, Robert E. Decline and Fall of Sex: with some curious digressions on the subject of true love. New York: Harcourt Brace & World, Inc., 1957; Reiss, Ira L. Premarital Sexual Standards in America: A Sociological Investigation of the Relative Social and Cultural Integration of the American Sexual Standards. New York: Free Press of Glencoe, 1957; Brown, Helen G. Sex and the Single Girl. New York: Geis, Bernard, Assocs., 1962; "Babes in Kinseyland", Time, February, 1954, p.57; "Birds, Bees, and Kinsey", Newsweek, February, 1954, pp.55-6; Deutsch, A. "Sexual Behavior of Women", Womens Home Magazine, September, 1953, pp. 30-1+; "Why Marriages Fail: Sex is for Grownups", McCalls, July, 1954, pp.35+).

10. Mead, Margaret. Male and Female: a study of the sexes in a changing World. New York: New American Library, 1955.

11. Information on cover of Dell paperback edition of Betty Friedan, The Feminine Mystique. New York: Dell Publishing Co., 1967.

12. Some of this literature will be reviewed in Chapter II.

13. The widespread awareness in the general population of such a movement toward changing pre-marital mores is indicated by the amount of popular and pulp magazine articles which have been published, e.g. ("The Cynical Idealists of '68: Pinned and Engaged", Time (Canadian Edition), June, 1968, pp.56-60; "This New Marriage is No Marriage", Weekend Magazine, May, 1968, pp.2-4; "Youth in Revolt: Sex is Entertainment in the Fun Society", Star Weekly Magazine, 1967, p.26; Racette, J. "Canadian Une Probation Preparatoire Au Mariage", Relations, 1967, pp.106-7; McWherter, William A., Vaughan, R., and Rosenfeld, A. "The Arrangement at College", Life, May, 1968, pp.56-58+; Dunbar, Ernest. "Campus Mood, Spring '68", Look, April, 1968, pp.23+; Grant, Annette. "No Rings Attached", Mademoiselle, April, 1968, pp.208-9+; Wynn, Dan. "The Extension Courses - Roommates: At Harvard, Cornell, Michigan and Berkeley", Esquire, October, 1967, pp.94-7; Walsh, J.L. "Sex on Campus: A New Ethic but Not Sex for Kicks", Commonweal, February, 1967, pp.590-1+; Woodring, P. "View From the Campus", Saturday Review, January, 1968, pp.62-3; Brill, E.H. "Is Marriage Still Sacred? What Does Love Mean?" Redbook, February, 1967, pp.68-9; Smigel, E.O., Seidon, R. "Decline and Fall of the Double Standard", Annals of the American Academy of Political and Social Science, March, 1968, pp.6-17).





## Chapter II

### Review of Recent English Literature on Courtship and Marriage in North America

In this chapter we shall present a concise review of the findings from published research reports which are relevant to the present study. We shall take up in turn the available material on (1) courtship, with special reference to premarital sexual experience, (2) trial marriage, and (3) conceptions of the roles appropriate to husbands and wives. In each case we shall review the material which was available to us in English research publications.

#### I. Premarital Sexual Experience

In this section we shall consider in turn the literature on courtship which deals with (1) attitudes toward various forms of premarital sexual experience, (2) incidence of experience of premarital sexual intimacies, and (3) various related considerations, including reactions to premarital experiences, involvement of alcohol, use of contraceptives, etc. In each case we shall first present information on the incidence of the attitude or behavior, and then information on the factors (personal and social characteristics, etc.) associated with the attitude or behavior.

##### A. Attitudes toward Premarital Sexual Experience

The most comprehensive work in this field, to date, is Reiss' study of The Social Context of Premarital Sexual Experience, and the only study of Canadian subjects is Mann's Canadian Trends in Premarital Behavior. A recent international study has been reported by Packard in The Sexual Wilderness. Since Reiss' and Packard's works contain adequate



reviews of previous studies which have dealt with attitudes toward pre-marital sexual experience, no such general review will be presented here. The findings of Reiss', Packard's and Mann's researches will be summarized briefly in turn.

Reiss' study, published in 1967, presents data gathered between 1959 and 1963 on attitudes toward various types of premarital sexual permissiveness, from two high school, and four college student bodies, and from an American nation wide probability - type sample of 1515 adults aged twenty one years and over. Reiss' sample included both negro and white student and adult sample members. Where possible we will report only his findings for white subjects, to increase the comparability of his sample with that used in the present study. The major instrument Reiss used was a Gutman scale to measure premarital sexual permissiveness which was used in the present study as well.

The gross findings regarding incidence of types of permissiveness attitudes for white student and adult sample members are found in Table I. The data show that premarital intercourse with at least certain categories of partners for males is acceptable to 69 per cent of male students, and to 42 per cent of female students. Premarital intercourse with at least certain categories of partners for females is acceptable to 64 per cent of male students, and to 32 per cent of female students. Among the adult sample members intercourse with at least certain partners is acceptable for men to 31 per cent of men and 11 per cent of women, and it is acceptable for women to 26 per cent of men and 9 per cent of women respondents.

After making a very detailed analysis of the relationships between the permissiveness of subjects and their personal and social characteristics, Reiss develops seven propositions which "basically subsume almost all the









empirical generalizations reported in this study."<sup>1</sup> Each of these will be quoted and elaborated upon briefly.

1. "The lower the traditional level of sexual permissiveness in a group (as for example, among women, or religiously devout subjects) the greater the likelihood that social forces will alter individual levels of sexual permissiveness . . . Traditionally high permissive groups such as Negro males were the least sensitive to social forces such as church attendance, love affairs, and romantic love; traditionally low permissive groups such as white females showed the greatest sensitivity to these social forces."<sup>2</sup>

2. "The stronger the amount of general liberality in a group, the greater the likelihood that social forces will maintain high levels of sexual permissiveness. . . . the student sample (which was more generally liberal) showed more effect of general liberalism on premarital sexual permissiveness. Similarly the more generally liberal upper classes showed more effect of liberalism on premarital sexual permissive levels, and they were a more sexually permissive group. In fact, all the liberal social classes (where liberalism was indexed as one or more of the following: being divorced, having no religious, or a Jewish affiliation, living in a city of 100,000 or larger, living in the New England or Middle Atlantic Region, low church attendance, low on romantic-love beliefs, in love twice or more, aged 21 to 35, believing that sex is not dirty or nasty, etc.) were more permissive than the comparable conservative social classes. It has been generalized from this that a high degree of general liberalism (political, religious and economic) not only creates an atmosphere where an individual will find sharp differences regarding sexual permissiveness among liberals and conservatives, but that it also creates a general receptivity to social attitudes and structures that



maintain high levels of sexual permissiveness."<sup>3</sup>

3. "To the extent that individual ties to the marital and family institutions differ, individuals will tend to display a different type of sensitivity of permissiveness to social forces. . . . Basically, this proposition was supported by the checks (which) . . . showed fundamental male-female differences in line with courtship-role differences. The relation of romantic love to permissiveness was significant mostly for females. The age of the individual at his first date was significant mostly for males; regular dating, steady dating and falling in love were characteristics that were related differently with permissiveness for males and females."<sup>4</sup>

4. "The higher the overall level of permissiveness in a group, the greater the extent of equalitarianism within the abstinence and double-standard classifications. The data . . . indicate that if a high church attending group (low permissives) is compared with a low church attending group (high permissives) on the basis of per cent of those double-standard adherents who are orthodox double standard. . . . These findings would make one believe that increases in permissiveness will promote equalitarianism."<sup>5</sup>

5. "Differences in the potential for permissiveness in one's basic set of parentally derived values is a key determinant of the number, rate, and direction of changes in one's premarital sexual standards and behavior. The distinguishing feature of low and high permissive individuals is not where they start sexually, for the findings indicated that for white college-educated females the starting point is almost always only the acceptance of kissing. Rather the distinction is what the individual is willing to do behaviorally, for almost all sexual behavior is even-



tually repeated and comes to be accepted. It is assumed that an individual's basic values encourage or discourage participating in sexual behavior, and that differences in these basic values are the key distinctions between high and low permissives. The females who move upward in permissiveness most quickly are least likely to express guilt about kissing and petting behavior. . . .The close similarity of perceived parental sex standards to the individual's own sex standards holds for both low and high-permissive groups. This leads to the conclusion that high permissive children are the offspring of high permissive parents who instill, consciously or not, basic values conducive to high permissiveness."<sup>6</sup>

6. "There is a general tendency for the individual to perceive his parents' permissiveness as a low point on a permissive continuum and his peers' permissiveness as a high point, and to place himself closer to his peers, particularly to those he regards as his close friends. . . .the findings indicated that those who perceive themselves as similar to their parents in their sexual standards are lower on permissiveness than those who do not. Those higher on permissiveness in a particular group report that they are different from their parents, thus indicating that generally parents are perceived of as being relatively low on permissiveness. . . . The additional finding that a higher per cent of young people feel more similar to peers and to close friends than to parents supports the view that the tendency is toward the perceived viewpoint of one's contemporaries."<sup>7</sup>

7. "The greater the responsibility for other family members, and/or the less the courtship participation, the greater the likelihood that the individual will be low on permissiveness. It was found that older siblings are lower on permissiveness than younger siblings, and that the only child





is highest on permissiveness. Older siblings have the greatest responsibility for other siblings; the only child has no such responsibility. . . . In a related manner, as the individual is involved as a participant in the courtship process he is increasingly freed from parental domination; thus he has less responsibility for others and his permissiveness tends to increase."<sup>8</sup>

Reiss sums up the import of these propositions in a general theory which suggests that "sexual permissiveness is learned in a social setting in much the same formal and informal ways that other attitudes are learned. Accordingly, it would follow that just as religious, political, and economic attitudes vary by social groupings, so do sexual attitudes. Further the extent to which the attitude was endorsed in a particular group would relate to other competing social and cultural factors."<sup>9</sup> Elaborating this theory he writes.

The young person gains his basic set of values from his parents, his friends, and from the basic type of social groupings he is exposed to as he matures. As dating begins he comes increasingly under the influence of the more permissive peer values that dominate the courtship area. How quickly he responds to these permissive pressures depends on their strength as well as the type of basic values brought to the situation from his parental upbringing. These values in turn reflect his position in his own family, his race, sex, social class, city size, region, religious attitudes, level of general liberalism, and the traditional level of sexual permissiveness, among other factors. The biological sex drive acts to promote sexuality during this period. For the majority of individuals the courtship period witnesses an increase in permissiveness and equalitarianism, and a breakthrough of the adult-induced guilt feelings. Following marriage the individual comes more under the influence of the adult-run family institution and its relatively low premarital permissiveness values.<sup>10</sup>

He concludes that there are two basic institutions that are of key importance for the development of premarital sexual attitudes and behavior, courtship and the family. In seeking to evaluate the relative significance of each he suggests that "the degree of acceptable premarital sexual permissiveness in a courtship group varies directly with the degree



TABLE II

RESPONSES TO VARIOUS PREMARITAL BEHAVIOR ATTITUDE ITEMS  
BY NATIONALITY AND SEX OF RESPONDENTS

	U.S.		Canadian		English		Norwegian		German	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Do you feel that a man and girl who marry should have their first full sexual experience together? YES:	50%	51%	49%	66%	37%	29%	46%	60%	No Data	No Data
And only after they are married? YES:	35	47	24	40	20	28	20	28	No Data	No Data
Do you think it is reasonable for a male who has experienced coitus elsewhere to expect that the girl he hopes to marry be chaste at the time of marriage? YES:	21	36	20	33	15	11	1.2	6.5	No Data	No Data
Would it trouble you to marry a person who had experienced premarital coitus with someone else before becoming seriously involved with you? YES:	16.7	9.0	15.0	12.4	10.1	6.9	2.4	6.5	No Data	No Data
YES, and SOME, BUT NOT SERIOUSLY:	70	39	69	54	54	42	53	42	No Data	No Data
Do you feel a person can have numerous sexual affairs and still bring a deep, enduring emotional commitment to the person he or she marries? YES:	52	53	63	47	56	51	59	44	No Data	No Data
What kind of relationship should prevail before a male and female should consider coitus as personally and socially reasonable? When participants are under 18 yrs, "only if married":	68	86	80	95	29	43	56	78	No Data	No Data
When participants are over 20 yrs "only if married"	23	46	16	46	11	14	7	26	No Data	No Data

Regardless of age (after 16) or the stage of formal commitment do you feel that full intimacy is appropriate if both persons



	U.S.		Canadian		English		Norwegian		German	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
desire it and they have a sense of trust, loyalty, protectiveness and love? YES:	32	19	36	24	55	44	43	50	28	26
YES: If they are chronologically and emotionally mature.	38	41	47	35	33	42	41	28	62	57

\*Source. Eleanor Luckey and Gilbert Nass "A Comparison of Sexual Attitudes and Behavior in an International Sample" unpublished paper read at the 34th Groves Conference on Marriage and the Family, Boston, Mass. April 22-24, 1968.





of autonomy of the courtship group and with the degree of acceptable premarital sexual permissiveness in the social and cultural setting outside the group."<sup>11</sup>

The Packard Research. In 1966 Vance Packard sought to obtain information on sexual attitudes and behavior from a cross section of university students in the United States, England, Norway, Germany, and Canada, as follows. One hundred questionnaire schedules were distributed to male and female students at 21 colleges across the United States, and 300 questionnaires were distributed to male and female students at a single major university in each of the other countries. Respondents were selected in each case by student cooperators whose (vague) instructions emphasized only avoiding the most obvious biases in making their selections.<sup>12</sup> The proportions of those refusing to even inspect the questionnaire ranged from 0 to 25 per cent with an overall average of 9 per cent for the various samples. The return rates for the various national samples were U.S. 67 per cent, Canadian 60 per cent, Norwegian 51 per cent, German 62 per cent, England 82 per cent. The return rates for the 21 American universities and colleges ranged from 37 per cent to 84 per cent.<sup>13</sup> It is clear from this information that this was a self selected convenience sample. A total of 1393 returns from unmarried American university students and 809 returns from unmarried university students in other countries were obtained in this way.<sup>14</sup>

In Table II is found a tabulation of the male and female responses from the various nationality samples to the attitude items which Packard used in his research. The data show, in general, that the English and the Norwegian samples are the most permissive of sexual intimacies, while the American and the Canadian samples are the most conservative. The data



show that for the sample members about one half of the American men as well as women, and a higher proportion of the Canadians, feel that "a man and a girl who marry should have their first full sexual experience together." About a third of the men and almost one half of women in the American sample, and slightly smaller proportions in the Canadian sample want to add "and only after they are married." The largest differences between the male and female respondents in the North American samples are found in two areas. Men, almost twice as often as women said they would be troubled if they married a person "who had experienced premarital coitus with someone else before becoming seriously involved with you," the proportions being about 70 and 40 per cent for both the Canadian and American samples. Clearly the double standard is yet strong in its influence on the attitudes of both men and women in North America. The second issue which showed sizable differences in the male and female responses was posed by the question "What kind of relationship should prevail before a male and female should consider coitus as personally and socially responsible." Women about 20 per cent more frequently than men answered "only if married", the proportions so responding "when participants are under 18 years of age" being 67 per cent for males and 86 per cent for females in the American sample and 80 and 95 per cent respectively in the Canadian sample. In the latter sample 16 and 46 per cent respectively answered "only if married when the participants are over 21 years of age." The implications of the differentials in response between this and the first item discussed above are two. First subjects clearly believe that the age of participants is an important consideration in relation to sexual intimacy. Second it appears that female respondents are more inhibited by the qualification "personally and socially responsible" than



TABLE III

AGE LEVEL AND TYPE OF RELATIONSHIP THAT U.S. COLLEGE MALES  
AND FEMALES VIEWED AS APPROPRIATE FOR CONSIDERING COITUS\*

## Male Responses

TYPE OF RELATIONSHIP	AGE LEVEL			
	14-17	18-20	21-23	24 & Over
Only if married	67.6%	33.5%	23.4%	18.9%
Officially engaged	10.7	14.8	15.0	13.9
Tentatively engaged	06.7	15.5	16.1	11.5
Going steady	08.5	20.5	19.0	18.1
Good friends	02.1	08.1	14.3	13.9
Casually attracted	04.4	07.6	12.2	23.7
	100%	100%	100%	100%
Number of respondents	469	540	566	501

## Female Responses

Only if married	86.5	58.6	46.0	38.3
Officially engaged	07.7	16.7	19.2	17.4
Tentatively engaged	02.1	11.7	15.4	14.0
Going steady	02.5	09.7	13.6	19.2
Good friends	00.8	01.2	03.2	06.1
Casually attracted	00.4	12.1	02.6	05.0
	100%	100%	100%	100%
Number of respondents	530	580	624	557

\*Source.

V. Packard, op.cit., 506.





are men. This is perhaps to be expected since the burden of parenthood tends to fall more heavily on the mother and since women are yet perhaps somewhat more stigmatized following divorce experience than are men.

A more detailed tabulation of the responses to this last item is found in Table III, which shows the proportions of male and female subjects viewing coitus as appropriate for various age levels of participants and various types of relationship between them. The data show that for the 21 to 23 year age level and the 24 and over age level a far higher proportion of men than women would accept coitus, between "good friends" and those "casually attracted", the proportions in the case of the last age group being 38 per cent for men and only 11 per cent for women.

Packard presents very little information on differences of responses of sample members classified by various personal and social characteristics. Two points only are relevant to our interest here, and both relate only to female respondents in the American sample. Packard found that girls at midwestern schools were far less permissive than girls at eastern schools, the proportion specifying that coitus was reasonable "only if married" even for those over 21 years of age being 73 per cent and 24 per cent respectively, for sample.<sup>15</sup> Clearly in the United States the middle west which has been the "Bible Belt" of the country has a very much stronger conservative impact on female residents than does the east, if we can assume sampling comparability for these two sub samples. Such a difference may obtain in Canada as well. The second differential, is that the strongly career-oriented girls are much less accepting of the double standard (32 per cent acceptance) than those with only vague career interests (45 per cent acceptance) and less insistent on coitus only after marriage for those over 21 years of age, the proportions being 40 and 56 per cent.<sup>16</sup>



Mann's Study of Canadian Trends in Premarital Behavior. Mann's research, which is rather briefly reviewed in a 1967 publication,<sup>17</sup> presents data gathered in 1964 on a non-random sample of York University students, and again in 1965 on a random sample of students from the same school, dealing with attitudes toward and actual experience of various forms of sexual behavior. The first, 1965 sample yielded 300 completed questionnaires, but the refusal rate was 50 per cent. The second sample, based on taking every fiftieth name from the student directory, resulted in 120 of the 124 members of those so selected completing the questionnaire.<sup>18</sup> Only data from this latter sample will be reported below.

Mann's sample members were asked a number of questions concerning sources of guidance regarding courtship and sexual behavior. These included:

Are you happy with or satisfied with the social codes and standards of our society on premarital sexual relationships? Yes. No. Uncertain.

Do you believe the churches (or synagogues) in their teaching and standards provide a satisfactory and realistic guide for one's behavior with respect to the other sex? Yes. No. Uncertain.

Which of the following statements is true for you;

I used to try to stick to the church's teachings in premarital behavior, but lately I've quit trying.

I have always and still now try to follow the churches' teachings on sex.

Neither in the past, nor today, do I attempt to adhere to the churches' teachings on premarital behavior.

Are you confused as to what is right and wrong with respect to premarital sexual relationships? Yes. No. To a certain extent.

In terms of attitudes toward various forms of sexual expression, Mann's sample members were asked the following questions:

Do you believe if a young couple are very fond of each other and have exchanged a pin, ring, or equivalent, it is all right for them to express their affection up to the point of: necking, or Petting A (contact with breasts over garments), Petting B (contact with breasts beneath garments), Petting C (further intimacies), or sexual union?



If a couple have not exchanged a ring, pin, etc., would you approve the same level of intimacy as above? Yes; or less than above; or a ring or pin make no difference.

Among your circle of friends and acquaintances is it expected or assumed that if a couple have exchanged a ring or pin that they may go further in the expression of affection than otherwise? Yes, or No, or Uncertain, or Not go as far?

Do you believe if a couple are engaged it is all right for them in expressing their affection to engage in activities up to the point of: necking; or petting A; or petting B; or petting C; or sexual union?

How far do you think it is all right for your friends and associates, people you mix with, to go in premarital activities with: mere acquaintances, (and) a good friend, (and) their "lover", (and) their fiancée? Holding hands, kissing, necking, Petting A, Petting B, Petting C, Sexual Union, or Not my business, or Depends on persons?

How far do you feel you can go in your premarital relationships with: acquaintances, (and) good friends, (and) your lover, (and) your fiancée? Holding hands, kissing, necking, Petting A, Petting B, Petting C, Sexual union, or Depends on the person?

The responses to these questions by the 120 respondents in Mann's sample are tabulated in Tables IV through IX. As shown in Table IV, Mann found that only 16 per cent of the boys and 36 per cent of the girls declared themselves satisfied with society's codes and standards on premarital relationships. Boys more often criticized them as "unjust or unfair to human nature," 31 per cent, narrow minded or bigoted 21 per cent, and confusing 19 per cent. Girls by contrast more often said they were hypocritical 36 per cent, confusing 24 per cent and unfair to human nature 16 per cent.<sup>19</sup> Reporting on their attitude toward church teachings on sex, 69 per cent of the girls and 75 per cent of the boys were dissatisfied with church guidelines. Fifty one per cent of the girls and 26 per cent of the boys indicated "I have always and still now try to follow church teaching on premarital sex," while 20 per cent of the girls and 24 per cent of the boys indicated "I used to try to stick to church teachings, but lately I've quit trying" as shown in Table V. The remainder



TABLE IV

MANN'S SAMPLE MEMBERS' ATTITUDE TO SOCIAL CODES AND STANDARDS OF  
OUR SOCIETY ON PREMARITAL RELATIONS\*

	Main Sample	
	Girls	Boys
Satisfied	36%	16%
Not Satisfied	31	43
Uncertain	31	39.5
No Answer	2	1.5

\*Source: W.E. Mann, op.cit., p. 41

TABLE V

MANN'S SAMPLE MEMBERS' ATTITUDE TO CHURCH TEACHINGS ON  
PREMARITAL SEX\*

	Main Sample	
	Girls	Boys
1. I used to try to stick to church teachings, but lately I've quit trying	20.5%	23.5%
2. I have always and still now try to follow church teachings on premarital sex	51.3	26
3. Neither in the past nor today do I attempt to adhere to church teaching on premarital sex	15.2	44.4
4. No answer	13	6.1

\*Source, Ibid., p. 42.





TABLE VI

VIEW OF MANN'S SAMPLE MEMBERS ON  
LEVEL OF PERMISSIBLE BEHAVIOR WHEN RINGED OR PINNED\*

	Boys	Girls
Necking	7.4%	15%
Petting over clothing above belt	6.1	18
Petting under clothing above belt	1.2	0
Petting under clothing below belt	4.9	0
Sexual union	4.9	0
Uncertain	0	0
Up to individuals concerned	49.4	31
Depends on their age, education	6.1	5
Depends on degree of fondness or love between them	13.6	15
No Answer	6.4	16

\*Source.

Ibid., p. 43



TABLE VII

VIEWS ON MANN'S SAMPLE MEMBERS ON  
PERMISSIVE BEHAVIOUR FOR ENGAGED COUPLES\*

	Boys	Girls
Necking	5%	15.4%
Petting over clothing above belt	6	10.2
Petting under clothing above belt	7.4	7.7
Petting under clothing below belt	11	28.2
Sexual Union	43.2	12.9
No clear or definite views	23.5	20.5
No answer	3.9	5.1

\*Source.

Ibid., p. 43



said they had never tried.

When asked, "are you confused as to what is right or wrong in sexual matters?" 6 per cent of the boys and 2 per cent of the girls said yes, and 32 and 36 per cent respectively responded "to a certain extent."<sup>21</sup>

The data in Table VI show that only 5 per cent of the boys believed sexual union was justified, and the same proportion believed heavy (below the belt) petting was permissible when a couple was ringed or pinned. None of the girls believed either was permissible. Most respondents, 56 per cent of boys, and 69 per cent of girls felt that whether or not one was "ringed" or "pinned" made no difference in level of permissive behavior and one third of boys and 18 per cent of girls said yes they would approve of the same level of intimacy, while only 7 and 10 per cent respectively said a lower level of intimacy only was permissible.<sup>22</sup> Asked about their friends views on this subject, 23 per cent of boys and 28 per cent of girls said they thought their friends would permit more intimate behavior where the couple was ringed, 31 and 44 per cent respectively said they would not permit more intimate behavior, and 42 per cent and 26 per cent respectively were uncertain.<sup>23</sup> A much higher percentage were willing to permit greater intimacy to engaged couples: 43 per cent of boys, and 13 per cent of girls felt that sexual union was permissible and 11 per cent of boys and 28 per cent of girls felt that below-the-belt petting was permissible, as the data in Table VII show. Asked what behavior they felt was permissible for their friends and associates with various categories of partners, over a half said it was "Not my business" or it "depends on the person." See Table VIII. When asked the same question in regard to themselves between 20 and 40 per cent of boys, and between 8 and 23 per cent of the girls said "it depends on the person" as the data in Table IX show. Of the remainder the proportions of boys saying they





TABLE VIII\*

MANN'S SAMPLE MEMBER'S VIEW  
OF PERMITTED PREMARITAL ACTIVITY (CODE) FOR FRIENDS AND ASSOCIATES, WITH

	Holding Hands		Kissing		Necking		Petting A		Petting B		Petting C		Intercourse		Not my business		Depends on person		No answer	
	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %
Mere Acquaintances	14	35.9	11	2.5	4	2.5	2	0	1	0	0	0	4	0	41	36	20	18	3	5.1
Good Friends	5	5	22	33.3	14	5	5	2.5	2	0	2	2.5	4	0	30	28.8	12	20.5	4	3
Lover	0	2.5	2	0	12	15.3	7	7.7	2	2.6	10	12.8	11	2.6	33	30.3	19	18	4	8
Fiance	0	0	0	2.6	6	0	4	10.2	4	5	9	18	15	7.7	37	25.6	21	20.5	4	10

\*Source - *ibid.*, p. 44



TABLE IX\*

MANN'S RESPONDENTS OWN STANDARD OF PREMARITAL  
ACTIVITY WITH VARIOUS CATEGORIES OF PARTNERS

	Holding Hands		Kissing		Necking		Petting A		Petting B		Petting C		Intercourse		Depends on person		No answer	
	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %	Boys %	Girls %
Mere Acquaintances	21	51	12	7.7	6	2.5	5	0	0	0	1	0	7	0	41	23	7	15.8
Good Friends	5	23	24	43.6	14	15.4	4	2.6	4	0	1	0	6	0	36	10.3	6	5.1
Lover	0	0	5	5	9	30.7	11	10.3	4	10.3	11	20.5	32	5	19	7.7	9	10.5
Fiance	0	0	5	5	5	10.2	5	15.3	6	18	11	25.6	36	12.8	23	7.7	9	10.4

\*Source, Ibid.



felt they could engage in sexual intercourse with various partners included with mere acquaintances, 7 per cent, with good friends 6 per cent, with a lover 32 per cent and with a fiancé 36 per cent. The proportions for girls were none with the first two types of partners, 5 per cent with a lover, and 13 per cent with a fiancé.

Mann reports briefly on the cross tabulations of these attitude and opinion items with the following social and personal characteristics of respondents: age, religious preference, devoutness, rural, urban, or big city residence, type of residence arrangements, social class membership, and family discipline. The following patterns were found.

Age was inversely associated with dissatisfaction with society's sexual codes with the church's teachings on premarital sexual behavior, and with confusion about right and wrong in sexual relationships and directly associated with sexual permissiveness. Though the percentage of those considering petting under clothing below the belt as legitimate declines consistently from 23 per cent to 11 per cent as one moves from age 18 to those over 20 years, those viewing intercourse as respectable following engagement increases from 23 to 42 per cent.<sup>24</sup>

With respect to religious preference, Mann found that Roman Catholic students were least dissatisfied with society's sexual code, most often said they were confused about right and wrong in sexual behavior, in comparison with Protestant students. The latter group members more frequently were accepting of petting under clothing below the belt and of intercourse than were members of the former group.<sup>25</sup>

With respect to religious devoutness, as indexed by regularity of church going and of praying, the more devout were substantially more



TABLE X

## COMMUNITY MILIEU AND SEXUAL ATTITUDES\*

(Per cent given is of respondents who had lived in the following type of area for ten years or more)

Farm or under 1000 pop.	Pop. 1000 to 3999	Pop. 4000 to 24,999	Pop. 25,000 to 350,000	Pop. over 350,000	Slightly Urban- ized	Consider- ably Urban- ized
33/28	9/73	50/25	43/29	41/36	26/52	41/36
5/22	0/64	4/21	9/32	0/45	3/40	6/36
16/16	18/27	20/29	32/41	9/50	18/22	24/42

Disatisfied with society's codes on sex behaviour the two figures represent yes and uncertain.

Confused re right and wrong in sex standards: 2 figures: yes - and to some extent.

No longer following the church's sex teachings or never did follow them.

\*Source.  
Ibid., p. 57.





satisfied with society's codes, and much more loyal to the church's teachings on sex, and more frequently confessed to some confusion on matters of sexual morality, than the less devout. The less devout accept a much more permissive standard of sexual behavior for engaged couples than the more devout, the percentages accepting intercourse being 46 per cent and 9 per cent, respectively.<sup>26</sup>

When less urbanized (home community less than 4000 population) subjects were compared with more urbanized (more than 25,000 population) subjects it was found that the latter group more often were dissatisfied with society's code of sexual behavior, and more often no longer followed the church's teachings on sex, as the data in Table X show. However, there were no differences between these groups in confusion over moral standards. In general it was found that those approving of intercourse following engagement increased steadily with the size of the community in which they were raised, from 22 per cent for rural residents, to 45 per cent for metropolitan residents.<sup>27</sup>

Members of Mann's sample were asked whether they lived at home, with friends or relatives, in an apartment or a college residence, during the college year. Differences were found between those living in the first and last pairs of living arrangements, with the latter group more dissatisfied with society's codes and more permissive toward post engagement intercourse than the former group. Because more in this latter group were older and engaged to be married, one must question whether such living arrangements are selective of more liberal minded students or whether they tend to promote more liberal attitudes.<sup>28</sup>

When students were categorized in terms of those experiencing firm and definite home discipline versus lenient and easy going home



TABLE XI

## INCIDENCE OF PREMARITAL SEXUAL INTERCOURSE OF MALES AS REPORTED

BY VARIOUS INVESTIGATORS (WENT THIS FAR AT LEAST ONCE)\*

INVESTIGATOR	DATE	SAMPLE	INCIDENCE %
Exner	1915	518 college students (Western sample), S	36
Peck & Wells	1923	180 college level, 23, S & M	35
Peck & Wells	1925	230 college level, 23, S & M	37
Hamilton	1929	100 college level, M	54
Bromley & Britten	1938	470 college students (questionnaire) 16-23 S	51
Bromley & Britten	1938	122 college students (interview) 16-23 S	52
Peterson	1938	419 college students, S	55
Terman	1938	760 college and high school level, 28, M	61
Porterfield & Salley	1946	285 college students, 18-30, S	32
Finger	1947	111 college students, 17-23, S	45
Hohman & Schaffner	1947	1000 college level, 21-28, S	68
Kinsey et al	1948	2308 college level, 20, S & M	44
Kinsey et al	1948	761 college level, 25, S & M	64
Kinsey et al	1948	202 college level, 30, S & M	68
Ross	1950	95 college students, 21, S	51
Gilbert Youth Research	1951	-- college students, 17-22, S	56
Burgess & Wallin	1953	580 college and high school level, 26, M	68
Landis & Landis	1953	600 college students, S & M	41
Ehrmann	1950's	274 college students (non veterans) 18-21, S	57
Ehrmann	1950's	302 college students (veterans) 20-26, S	73
Ehrmann	1950's	50 college students (interview) 19-24, S	68

\*Source:

Ibid., p. 10.



TABLE XII

## INCIDENCE OF PREMARITAL SEXUAL INTERCOURSE OF FEMALES AS REPORTED

BY VARIOUS INVESTIGATORS (WENT THIS FAR AT LEAST ONCE)\*

INVESTIGATOR	DATE	SAMPLE	INCIDENCE %
Davis	1929	1200 college level, 37, S	11
Davis	1929	1000 college and high school level, 26, M	7
Hamilton	1929	100 college level, M	35
Dickinson & Beam	1934	500 college and high school level, 27, S	12
Bromley & Britten	1938	618 college students (questionnaire) 16-23, S	25
Bromley & Britten	1938	154 college students (interview) 16-23, S	26
Terman	1938	777 college and high school level, 25, M	37
Landis et al	1940	109 high school and college level, 18-30, S	23
Landis et al	1940	44 high school and college level, ee, M	27
Porterfield & Salley	1946	328 college students, 18-30, S	9
Gilbert Youth Research	1951	--college students, 17-22, S	25
Kinsey et al	1953	3303 college level, 15, S & M	2
Kinsey et al	1953	2070 college level, 20, S & M	20
Kinsey et al	1953	487 college level, 25, S & M	39
Burgess & Wallin	1953	604 college and high school level, 24, M	47
Landis & Landis	1953	1000 college students, S & M	9
Reevy	1954	139 college students, 18-23, S	7
Ehrmann	1950's	265 college students, 18-22, S	13
Ehrmann	1950's	50 college students, (interview) 18-22, S	14

\*Source:

Ibid., p. 11.



discipline, it was found that the latter group were more dissatisfied with society's codes, less attached to the church's teachings, less confused about sexual morality issues, and very much more permissive of intimacies for engaged couples. Forty six per cent approved of heavy petting and 32 per cent approved of intercourse, in contrast to 30 per cent and 18 per cent for the firmly disciplined group.<sup>29</sup>

When subjects were classified by social class into working class and middle class categories it was found that members of the latter group were more critical of society's codes, less attached to the church's teachings, less confused and more permissive of sexual intimacies for engaged couples than members of the former group.<sup>30</sup>

#### B. Premarital Sexual Behavior

Studies of the incidence of premarital sexual intercourse of males and females in the United States have been made by a sizable number of investigators since 1915. Information on the date, the size and type of sample and the incidence of premarital intercourse is found in Tables XI and XII which are taken from Mann's publication. There is no need to review the detailed findings of these researches here, since most of them are based on non-random samples, and since, furthermore, they have been superceded by later and thus more contemporarily relevant, and more comprehensive studies. Brief reviews of these earlier studies may be found in the works by Mann, Ehrmann and Packard.<sup>31</sup>

There are three main studies of premarital sexual behavior which will be reported on here: Ehrmann's study of Premarital Dating Behavior in Florida, Packard's study of premarital behavior in Germany, Norway, England, Canada, and the United States, and Mann's study of Canadian Trends in Premarital Behavior, which used the sample from York University described above. The findings from each of these three researches will be





reported briefly.

The Ehrmann Research. Between 1946 and 1953 Ehrmann collected data from 1157 university student subjects in Florida in regard to premarital dating behavior. All of these subjects filled out questionnaires, and 100 were interviewed as well. The bulk of Ehrmann's analysis is based of a sample of 990 schedules, which does not include 30 which comprised the exploratory sample and 137 in a restudy sample. Adequately complete schedules were received from 85 per cent (841) members) of this total of 990. These subjects were all enrolled in the Marriage and the Family course which Ehrmann taught in the university.<sup>32</sup> Thus although it would appear that the sample members approximate a random sample of those enrolled in this course, it is clear that they do not constitute a random sample of those attending the university.

Of particular interest is Ehrmann's tabulation of the most advanced stage of sexual behavior ever experienced by the members of his sample. His data show that 65 per cent of the males had experienced premarital intercourse, 13 per cent had gone only as far as heavy (below the belt) petting, 4 per cent only as far as light (above the belt) petting under the girl's clothing, and 15 per cent only as far as hugging kissing and petting without disturbing the girl's clothing. For females these proportions were 13 per cent, 25 per cent, 8 per cent and 52 per cent.<sup>33</sup> Midway through collecting his sample Ehrmann discovered that a crucial step in the intimacy hierarchy was whether or not the boy, at the hugging and kissing stage did or did not deliberately pet the girl's breasts. Data from respondents who filled out the modified schedule thereafter show that about half of the males and one



TABLE XIII

SUMMARY OF EHRMANN'S FINDINGS OF SIGNIFICANT RELATIONSHIPS  
BETWEEN CERTAIN INDIVIDUAL SOCIAL AND DATING CHARACTERISTICS  
AND PATTERNS OF HETEROSEXUAL BEHAVIOR, FOR MALES AND FEMALES\*

	Males		Females	
	Lifetime Behavior	Sexual Genital Behavior	Lifetime Behavior	Sexual Genital Behavior
Age	X			
Age at puberty				
Age at first date	X	X		
Father's occupation		X		
Mother employed or not				
Farm or nonfarm residence		X		
Religious affiliation	X	X		
Church attendance	X	X		
Home discipline			X	
Home punishment				
Source of sex information				
Adequacy of sex instruction	X	X		
Attitude toward sex	X	X	X	
Adjustment to sex			X	X
Happiness				
Number of persons dated	X	X	X	X
Going steady or not		X	X	X
Social class of companion	X	X		

\*Adapted from Ehrmann, op.cit., pp. 147 and 210.



third of the females at the hugging, kissing, and petting stage had actually participated in such deliberate petting.

In Table XIII is found a summary tabulation of Ehrmann's findings of statistically significant relationships between certain individual, social and dating characteristics of his sample members and their patterns of heterosexual behavior, for males and females. It is clear that there are very many more such relationships for male than for female subjects. The reason is, at least in part, that the spread of females across the spectrum of types of behavior was far less broad than it was for males, the females being far more heavily concentrated at the low intimacy end of the continuum.

Ehrman found that ever having engaged in more intimate behaviors ("lifetime sexual behavior") for males was directly associated with age, with no religious or Jewish religious affiliation, with adequate sexual instruction, a favorable attitude toward sex, number of persons dated, and with dating a girl of a lower social class, and was inversely associated with age at first date, and church attendance. Lifetime sexual behavior for females was directly associated with "irregular" home discipline, a favorable attitude toward sex, a good adjustment toward sex, number of persons dated, and with steady dating. For males "genital behavior" (experience of intercourse or genital petting) was directly associated with non-farm residence, no religious or Jewish religious affiliation, adequate sex instruction, a favorable attitude toward sex, number of persons dated, going steady, and dating a girl of a lower social class, and was inversely associated with age at first date, having a father in farm or professional or semi-professional employment, and with church attendance. For females it was directly associated only with number of persons dated and with involvement in a going steady relationship.



TABLE XIV

TYPES OF SEXUAL BEHAVIOR FOR PACKARDS U.S. COLLEGE TOTAL SAMPLE BY  
PERCENTAGE OF SUBJECTS' AGE AND SEX\*

SEXUAL BEHAVIOR	AGE												TOTAL			
	19			20			21			22			23		M	F
	M	F		M	F		M	F		M	F		M	F		
Light embrace	100.0	100.0		100.0	98.3		97.5	98.6		97.8	96.7		98.6	100.0	99	98
Casual kissing	100.0	100.0		97.5	96.6		95.3	98.2		97.8	93.3		97.2	100.0	97	97
Deep kissing	97.4	94.1		97.5	97.1		95.3	97.7		95.6	98.3		93.0	100.0	96	97
Horiz. embrace	98.5	85.3		90.4	79.4		89.4	83.1		93.4	88.3		87.3	100.0	90	83
Petting breast																
outside clothing	94.7	70.6		90.4	75.4		89.8	81.3		89.0	83.3		87.3	62.5	90	78
Petting breast																
inside clothing	78.9	61.8		81.8	65.1		82.2	70.6		87.9	71.7		87.3	75.0	83	68
Petting below waist																
of female under																
clothing	76.3	55.9		80.8	61.7		80.8	60.7		82.4	61.7		84.5	62.5	81	61
Petting below waist																
of both male and																
female under																
clothing	57.9	55.9		58.6	58.9		61.4	56.2		70.3	63.5		74.6	87.5	63	58
Nude embrace	59.5	50.0		60.6	45.7		66.5	51.8		71.4	48.3		74.6	82.5	66	50
Coitus	47.4	36.4		51.0	40.6		56.8	42.5		69.2	40.0		78.9	75.0	58	43
One-night coitus																
affair and did not																
date person again	23.7	5.9		23.7	7.4		26.8	8.2		44.0	6.7		45.1	12.5	30	7
Involvement in																
whipping-spank	10.5	8.8		7.1	4.0		8.5	3.7		9.9	5.0		8.5	12.5	8	5
(males) Pay-as-you-go	0.0	---		4.5	---		2.9	---		3.2	---		12.5	---	4	-
Number of cases	38	34		198	175		236	219		91	60		71	8	644	496

The above analysis by age was based by necessity on a somewhat abbreviated sample of all the U.S. males and females who provided information about behavior. Nearly 200 females and more than 100 males failed to circle their ages. The place for checking age was at the very end of the checklist, after a brief section addressed to males only, which probably accounts in large part for the omissions.

\*Source: Packard, op.cit., p. 508.





The Packard Research. In the area of sexual behavior Packard obtained information from his American and international sample members on participation in the range of intimacies listed in Table XIV, on age at first petting and first intercourse experiences of those who had experienced these, and on perceptions of the intimacy wished of those each respondent had dated during the last year.

In Table XIV is found the frequency of ever having participated in various intimacies by American sample members, by sex and age of respondent. The data show no differences between male and female respondents in the first three levels, light embrace, casual kissing and deep kissing. However between 12 and 20 per cent more of men were experienced in petting than women, with the exception of mutual genital petting which showed only a 5 per cent differential between men and women. These differentials increase again for experience of nude embrace and intercourse. It is noteworthy that Packard's data are comparable with those of Ehrmann in regard to incidence of male coitus (58 per cent of the total sample and 69 per cent of the Southern sample for Packard as compared with 65 per cent for Ehrmann). However, there are sizable differences in the reported incidence of female coital experiences in these two studies. The proportions were 43 per cent and 32 per cent for Packard's total and Southern female samples as compared with 13 per cent of Ehrmann's female sample. This may reflect merely differences in sampling procedures - neither Ehrmann's nor Packard's procedures would justify confidence in the representativeness of their findings as we have noted earlier. On the other hand there is some reason to believe that these differentials do reflect changes in actual behavior of female college students in America which have evolved during the 12 to 15 years intervening between the two periods



of data collection.

The men in Packard's American sample were over four times as likely to have had a one night sexual affair, with no follow-up dating as were the women, the proportions being 30 and 7 per cent.

Among those who were experienced, the American men reported first petting experience at 16.3 years, and first intercourse experience at 17.9 years. For American women these mean ages were 17.3 and 18.7 years.<sup>34</sup>

The table shows significant differences in incidence of experience between age groups for both male and female subjects. For males there is a steady increase in proportions experiencing intercourse from 19 through 23 year olds, with the greatest (12 per cent) increase from age 21 to age 22. For females there is virtually no variation between 19, 20, 21 and 22 year olds in incidence of coital experience. The data do show a very great increase between 22 year olds (40 per cent) and 23 year olds (75 per cent), but it should be noted that there were only eight subjects in this category and thus this jump can be certainly ignored as largely a function of sampling variation. Commenting on this lack of variation between girls of different ages Gilbert Nass, a sociologist suggests "The data indicate that if women choose to be sexually intimate during their university experience, they decide during their freshman or sophomore years and continue their chosen pattern during the junior and senior years."<sup>35</sup> Packard quotes a further suggestion by a Dean of Women that this may be related to the fact that upper class men give the freshman girls a "rush", and that as the rush eases upon the freshman, and perhaps more particularly the sophomore women may start trying harder (including sexually) to attract the men.<sup>36</sup>



TABLE XV

PACKARD'S INTERNATIONAL UNIVERSITY SAMPLE MEMBERS  
WHO REPORTED EXPERIENCING SPECIFIED SEXUAL BEHAVIOR BY PERCENTAGE OF MALES\*

TYPE OF SEXUAL BEHAVIOR	CANADA	ENGLAND	GERMANY	NORWAY	U.S.A.
Light embracing or fond holding of hands	98.9	93.5	93.8	93.7	98.6
Casual goodnight kissing	97.7	93.5	78.6	86.1	96.7
Deep kissing	97.7	91.9	91.1	96.2	96.0
Horizontal embrace with some petting, but not undressed	92.0	85.4	68.6	93.6	89.9
Petting of girl's breast area from outside her clothing	93.2	87.0	80.4	83.5	89.9
Petting of girl's breast area without clothes intervening	92.0	82.8	69.6	83.5	83.4
Petting below the waist of the girl under her clothing	85.2	84.6	70.5	83.5	81.1
Petting below the waist of both man and girl, under clothing	64.8	68.3	52.7	55.1	62.9
Nude embrace	69.3	70.5	50.0	69.6	65.6
Coitus	56.8	74.8	54.5	66.7	58.2
One-night affair involving coitus; didn't date person again	21.6	43.1	17.0	32.9	29.9
Whipping or spanking before petting or other intimacy	5.7	17.1	.9	5.1	8.2
Sex on pay-as-you-go basis	4.5	13.8	9.8	2.5	4.2
Number of cases	88	123	112	79	644
Mean age 1st petting	16.5	15.6	16.5	15.6	16.3
Mean age 1st coitus	17.9	17.5	19.0	18.6	17.9

\*Source: Packard, op.cit., p. 509.



TABLE XVI

PACKARD'S INTERNATIONAL UNIVERSITY SAMPLE MEMBERS  
WHO REPORTED EXPERIENCING SPECIFIED SEXUAL BEHAVIOR BY PERCENTAGE OF FEMALES\*

TYPE OF SEXUAL BEHAVIOR	CANADA	ENGLAND	GERMANY	NORWAY	U.S.A.
Light embracing or fond holding of hands	96.5	91.9	94.8	89.3	97.5
Casual goodnight kissing	91.8	93.0	74.0	75.0	96.8
Deep kissing	91.8	93.0	90.6	89.3	96.5
Horizontal embrace with some petting, but not undressed	81.2	79.1	77.1	75.0	83.5
Petting of girl's breast area from outside her clothing	78.8	82.6	76.0	64.3	78.3
Petting of girl's breast area without clothes intervening	64.7	70.9	66.7	58.9	67.8
Petting below the waist of the girl under her clothing	64.7	70.9	63.5	53.6	61.2
Petting below the waist of both man and girl, under clothing	50.6	61.6	56.3	42.9	57.8
Nude embrace	47.6	64.0	62.1	51.8	49.6
Coitus	35.3	62.8	59.4	53.6	43.2
One-night affair involving coitus; didn't date person again	5.9	33.7	4.2	12.5	7.2
Whipping or spanking before petting or other intimacy	5.9	17.4	1.0	7.1	4.5
Number of cases	35	86	96	56	688
Mean age 1st petting	17.5	15.8	17.2	16.1	17.3
Mean age 1st coitus	18.7	17.5	19.0	18.5	18.7

\*Source: Packard, op.cit., p. 510





Packard found rather sizable differences in incidence of coital experience by region for both men and women in his American sample. The proportions for men are East 64 per cent, South 69 per cent, Midwest 46 per cent and West 62 per cent, and for women these proportions are 57, 32, 25, and 48 per cent.<sup>37</sup> Clearly again it is the Midwestern subjects, both male and female, who are least liberal in their sexual behavior. Parallels to the comparable Canadian "Bible Belt" might well be expected.

The only other comparison worth noting is that again Packard found that the strongly career oriented women were more sexually emancipated than those with vague career interests, the proportions of these two groups who were experienced in intercourse being 50 and 32 per cent.<sup>38</sup>

In Tables XV and XVI are found the proportions of male and female members of the international samples who reported ever having experienced various sexual behaviors. The data show for almost all of these behaviors that the Canadians are among the most conservative of the international sample members. The only major exception is that the German males appear to be very much less experienced in all forms of petting, and slightly less experienced in intercourse, than the other nationality sample groups. That these data are suspect, and may be due to poor sampling procedures, is suggested by the fact that the incidence of experience by the German women was greater than by the German men for four forms of intimate behavior.

It should be noted for later comparison with data collected in the present study that Packard found that the following proportions of his Canadian men reported - sexual intercourse 57 per cent petting below the waist of the girls, 85 per cent, and petting girl's breast under her clothing, 92 per cent. For Canadian girls these proportions were 35 per



cent, 65 per cent, and 65 per cent. The reader will recall that Mann's incidence figures were very much lower, the proportions for males being 35 per cent, 62 per cent and 72 per cent and for girls 15 per cent, 46 per cent, and 69 per cent. In view of the rigor and the completeness of Mann's sampling procedures these discrepancies would tend to throw doubt on the representativeness of Packard's "sample". It might be argued that Packard's sample, which was drawn from a single large university, might have come from one very much more sexually liberal than that which provided Mann's sample. However this seems unlikely since the latter is a very large university in metropolitan Toronto.

The Mann Research. As part of the research reported earlier, and using the same sample of 120 students at an Eastern Canadian metropolitan university, Mann obtained information on the sexual experience of his respondents. The questions that he used were in many cases slightly modified versions of the questions that Ehrmann had used in his research. In this section we shall report briefly on the sexual experience of his sample members, the reactions that these members had had to these experiences, and on the relationships between sex experience, and reactions to sex experience, and selected personal and social characteristics of his respondents.

Mann reports on the "lifetime sexual experience" of his sample members, that is, on "how far" they had ever gone in terms of sexual intimacy, with an opposite sex partner, in their life times. Of the 80 boys in the sample, 34.6 per cent had experienced intercourse, 27.1 per cent had experienced no more than petting under clothing below the belt, (genital petting), 9.9 per cent had experienced no more than petting the girl's breast under clothing, 13.6 per cent had experienced no more than



petting the girl's breast over garments, and 15 per cent had experienced no more than necking, kissing, or holding hands. Among the 40 girls in the sample, 15.4 per cent had experienced intercourse, 30.8 per cent had experienced no more than genital petting, 23.0 per cent had experienced no more than breast petting beneath clothing, 7.7 per cent had experienced no more than breast petting over garments, 12.8 per cent had experienced no more than necking, and the remaining 10.1 per cent had experienced no more than kissing or holding hands.<sup>39</sup>

It is noteworthy that these proportions are very much lower than those reported for Canadian students by Packard (whose sampling procedures were of course not nearly as careful as those of Mann) for both men and women, and very much lower than those reported by Ehrmann for his American male university students. The proportions of men and women in Packard's Canadian sample who reported having experienced intercourse were 56.8 per cent for men and 35.3 per cent for women. Ehrmann's figures were 64 per cent for men and 14 per cent for women.

Mann asked his respondents whether, at one time or another, they had experienced a little, some, or a great deal of guilt or shame with respect to their sexual interest and activities. He also asked them what type of sexual behavior lead to the most guilt.

In response to the first question, 27 per cent of the boys said they had experienced no shame or guilt, 48 per cent said they had experienced a little, 15 per cent said they had experienced considerable, and 7 per cent said they had experienced a great deal of shame or guilt. Two per cent did not answer the question. For the girls in the sample these proportions were none 30.7 per cent, a little 46 per cent, considerable



13 per cent, and a great deal 7.7 per cent.<sup>40</sup> The sexual behavior which was most frequently mentioned by the boys as causing guilt feelings was masturbation (53 per cent) with only 10 per cent mentioning intercourse. This indicates that the other 24.6 per cent who have experienced intercourse report no guilt reactions. The behavior most frequently mentioned by the girls as causing guilt was breast petting under clothing (28 per cent) followed by genital petting and masturbation, mentioned by 23 per cent each. Only 5 per cent mentioned intercourse, which indicates that the other two thirds who had experienced intercourse report no guilt reactions.<sup>41</sup>

Mann reports on the relationship between sexual behavior and guilt reactions to sexual behavior, and ten personal and social characteristics of his sample members. These relationships may be summarized as follows.

In terms of age, Mann found a general trend for older students to have indulged in more of the more intimate behaviors than the younger students. However in terms of "lifetime sexual experience" Mann found very little patterning by age in his data. Age was not related to the experiencing of guilt reactions.<sup>42</sup>

In terms of religious denominational affiliation Mann found Roman Catholic subjects had experienced intercourse less frequently (23 per cent) and that Anglican students were the most experienced of all (36 per cent). There were too few Jewish students in his sample to test Ehrmann's finding that Jewish boys were more experienced than Gentile boys. Again there were no differences between these groups in reporting guilt reactions.<sup>43</sup>

In terms of religious piety, as indexed by Church attendance





and reported frequency of praying, Mann's sample showed the expected strong inverse relationship between piety and experience of sexual intimacies. Again Ehrmann reports no relationship between piety and reported guilt reactions.<sup>44</sup>

In terms of size of the home community, Mann's data show a steady increase in the proportions of subjects who have experienced intercourse with loved ones or "steadies" with rural residents at the bottom, and metropolitan residents at the top. However in terms of intercourse with "anyone" a much higher proportion of small town residents reported such experience than of residents from any other type of community. There were no differences between these categories of subjects in guilt reactions.<sup>45</sup>

In terms of whether the student was living at home or with friends, or in some more impersonal context, those living in the latter situation experienced more sexual intimacies than the former. In more detail surprisingly enough, the students who lived in student residences reported greater frequency of intercourse than did those who lived in apartments. There were no differences in reported guilt reactions.<sup>46</sup>

In terms of the kind of discipline that the student had experienced in his parental home, those from lenient homes were about twice as frequently sexually experienced students who reported firm and consistent home training. The students who reported the latter said they had experienced guilt or shame twice as frequently as those from lenient homes, despite their lesser sexual experience. The students who most frequently admitted suffering from guilt feelings were those who reported experiencing inconsistent home discipline.<sup>47</sup>



In terms of the happiness or unhappiness of home life which students reported, Mann found that students from unhappy homes were far more sexually experienced than those from happy homes. The former also more often reported experiencing serious guilt over sex than did the latter.<sup>48</sup>

In terms of family income, Mann found that lower income male students indulge in heavy petting less, but have intercourse more often than the higher income respondents. In terms of occupation of father, however, Mann found that "students of upper middle class standing are appreciably more sexually permissive or liberal."<sup>49</sup>

In terms of satisfaction with the sex instruction which parents had provided, those who were dissatisfied were significantly more permissive in their sexual behavior than those who were satisfied. The former group was more frequently afflicted with sexual guilt than the latter group, as well.<sup>50</sup>

#### C. Summary of Research on Premarital Sexual Attitudes and Behavior.

There is no need for a detailed summarizing of the material presented in the preceding pages. While it is clear that there have been many researches dealing with both attitudes and experience in the area of premarital sexual behavior, it is also clear that most of these are at best only suggestive in their implications because of the inadequacy of the sampling procedures used in the process of collecting data. There is no need to summarize Packard's research here for these reasons. However two researches reported do seem to be quite adequate in this regard, the attitude research conducted by Reiss and the attitude and behavior research conducted by Mann.



Reiss' work is valuable, first of all, in providing the Permissiveness Scale which was used in the present study. In terms of his data it must be said that although his nationwide sample would appear to be adequately representative, unfortunately this cannot be said for his university and high school student sample which are of more interest to us, as comparison data. The schools included were apparently chosen haphazardly, and over 25 per cent of the students included were sampled on a non-random basis. The generalizations which emerged from Reiss' study dealing with relationships between attitudes and personal and social characteristics were summarized at the end of Part I A of this chapter.

Mann's study is the only careful study of a Canadian sample reported in the literature. It is based on a very unusually high rate of return from sample members, 95 per cent, but unfortunately it is based on a sample drawn only from a single, large university, located in Toronto. However it is extremely useful to us in providing recent comparison data based on representative sample. The main relationships between personal and social characteristics, and attitudes and behavior in regard to premarital sex which Mann found are as follows. Permissiveness is significantly and directly associated with age, with Anglican or other Protestant as compared with Roman Catholic affiliation, with infrequent church attendance or prayer, with size of community, with living in impersonal settings while at university rather than with family or friends, with lenient home discipline, with unhappy home life, with lower income but upper middle class family standing, and with dissatisfaction with the kind of sex instruction provided by parent. Dissatisfaction with the sex norms of society, and with the guidance for sexual behavior provided by the church was also generally similarly associated with these characteristics.



## II. Trial Marriage

The changing needs and functions served by the family in contemporary North American society, and the rising divorce rates which have accompanied these changes appear to have stimulated a substantial amount of speculation but very little research. Hence there is little literature to review in this section.

The speculative early literature tended to focus upon the dysfunctions of the contemporary family, particularly the problems posed for children following the divorce of their parents, and the ways in which the incidence of this problem might be reduced. Judge Ben Lindsey, a judge in a Court of Family Relations during the 1920s advocated "companionate marriage" which was essentially a trial marriage, to be easily terminated if "things did not work out," as a way of reducing the breaking up of families with children.<sup>51</sup>

Essentially this same idea has been recently revived with a proposal by Margaret Mead and Richard and Gitta Meier for two kinds of marriage, one involving children and one not.<sup>52</sup> David Mace describes three kinds of relationships which he sees emerging in contemporary America: brief encounters; more-or-less stable relationships but not involving a life-long commitment - including, perhaps, what has come to be called serial monogamy; and conventional marriage with a life-long commitment.<sup>53</sup>

It is interesting and noteworthy that Vance Packard, in his recent survey of "the contemporary upheaval in male-female relationships" entitled The Sexual Wilderness, failed to include any discussion of changing patterns in mating behavior, although he did include material





on "Changing Patterns in Mate Seeking Behavior."

Although there have been numbers of recent popular articles in popular magazines<sup>54</sup> on what appears to be a recent upsurge in trial marriages in North America, we are aware of only two scholarly papers which have discussed this subject.

The first is an article by Smigel and Seidon which deals primarily with the fall of the double standard of sexual behavior.<sup>55</sup>

The second scholarly paper is a discussion of some current neo-family types of relationships by Jesse Bernard.<sup>56</sup> Her point of departure is an examination of United States census data in recent years on persons under 25 in households with primary individuals under 25 as head, where this primary individual is living alone or with others. Of particular interest is the fact that between 1960 and 1966 the number of such households of primary individuals increased by 26 per cent whereas the number of primary families increased by only 7 per cent. Nor was this a sudden change in trend, for "in each 5-year period since 1950, the growth rate in the number of these households, termed "primary individuals" by the Census Bureau was three to four times the rate for households consisting of families."<sup>57</sup>

Unfortunately detailed breakdowns on this information are available only for 1960 census data, which were gathered well before the changes discussed in the popular articles noted above. However even these 1960 data are rather interesting. They show that in 1960 there were 361,759 households in the United States having primary individuals under 25 years of age as head. Almost two thirds of these, 64.5 per cent, were single person households, the remainder of these being two or more person households.



Most of these, about 97 per cent involve unrelated groups of males or females living together, but the remaining 3 per cent, comprising 3954 households involve two or three or more unrelated mixed sex persons living together.<sup>58</sup>

In the absence of relevant survey studies, Bernard speculates about the young men and women, behind these faceless demographic data, "who were, one way or another, trying to come to terms with the conditions imposed by modern life", recognizing that "different situations demand or make possible different kinds of relationships."<sup>59</sup> Thus she suggests that at least five current patterns of relationship are now being experimented with. The two non-family types ("swinging model" and "cocktail-lounge model") are of no interest to us, but two of the neo-family types are relevant.

The mixed sex two person households, she suggests, may often fit the "Berkeley model", which has been described by one journalist as follows:

...Many couples who share...a genuine feeling of love and respect often share living quarters...They are not promiscuous. Indeed, while a liaison lasts, it frequently seems to assume an almost Victorian air of devotion. Promiscuity is frowned on; so is homosexuality, which is very little seen or discussed.

...Early marriage and especially early parenthood arouse only intense sympathy among the young Berkeley intellectuals. They hold strongly that marriage and children should be postponed in favor of a "search for one's identity, for a meaning in life."<sup>60</sup>

The second neo-family type is suggested by the data on the three-or-more-person household of primary individuals, typically composed, Bernard suggests, of hippies. Of this group she writes. "They minimize the differences between the sexes and the relationship between them often looks to the outsider more like a brother-sister than like a lovely one.



Many of them will live as primary individuals only a short period of time. They are sharing a peer culture which, as Parsons has noted, serves as an emancipating force for them."<sup>61</sup>

The final neo-family type, the household composed of unrelated individuals of the same sex is of no interest to us.

We were not able to find any published reports of attitudes toward "Berkeley Model" unions, nor of the characteristics of those who have been involved in such relationships. One of the purposes of the present study is to obtain information in these two areas.

### III. Conceptions of Roles Appropriate to Husbands and Wives

In the literature on marital roles there are to be found a variety of general discussions as well as some methodologically narrow or explicit treatments of this subject. In this brief review we shall consider only the latter materials. Studies by Hobart, Blood, and Wolfe, and Dunn will be considered in turn.

The Hobart Research. The earliest work toward a systematic inventorying of marriage role expectations was done by Hobart in 1952. Working with Kirkpatrick he developed a Marriage Role Expectation Inventory consisting of 82 statements, to which subjects responded in terms of Likert response categories. This was administered to 306 pairs of subjects, 612 individuals in all, at least one partner of whom was a student at Indiana University.<sup>62</sup> Subsequently Hobart modified and refined the Inventory so that it consisted of 70 items, 50 of which were included in the earlier 82 item Inventory. The items in the latter inventory dealt with fifteen areas of husband-wife role behavior: personal freedom, sex and affection, relative dominance, economic roles, marital



roles, having children rearing children, in-law relations, religion, values on neatness, values on saving, values on home life, divorce, recreation, and mobility. The second inventory was administered to 831 subjects, undergraduate students at a small American undergraduate university on the West Coast, together with the off-campus relationship partners - dates, fiances, and mates - of these students. The effort had been to obtain a 100 per cent sampling of the undergraduate student enrollment during the spring of 1954, and of the off campus relationship partners. Returns were actually obtained from three fourths of the students and from three fourths of their off campus partners.<sup>63</sup>

Unfortunately the focus of the Hobart studies was somewhat different from the interest in the present research. There the interest was in the interactional implications of role expectations - the disagreement in expectations of partners, estimates of disagreement by partners, and empathy of partners into the role expectations of the others - as well as in the nature of changes in expectations found at different stages of courtship; rather than in the content of the expectations as such. Unfortunately the data have now been destroyed so that it is not possible to go back to the original questionnaires in order to make comparisons appropriate to the present study.

A third aspect of the Hobart research involved a following up of the 1954 sample members in 1958 and asking them to again fill out the Marital role inventory in order to discover what the effect of the changes in courtship status which most of original sample members had by then experienced had been on these marriage expectations. The 658 returns which were received included 88 per cent of the sample members for whom valid





addresses were available.<sup>64</sup> A final aspect of the Hobart research involved obtaining responses from student offspring and their parents as well as from their relationship partners. The sample of 1445 subjects included 270 sons, 368 daughters, 346 fathers, and 461 mothers. The sample included 258 offspring couples and 243 parent couples.<sup>65</sup>

A number of the findings of the Hobart research are relevant to the present study. These include the information on changes in marital role expectations during courtship and on areas of disagreement between couple members in regard to marital role expectations. The nature of changes in marital role expectations which take place during courtship are reflective of changes in maturity of attitude or perspective of the impact of romanticism on role expectations, and of indications of post-marital disillusionment as this is reflected in responses to the role inventory.

Information on these changes in expectations comes from both the cross sectional and the longitudinal studies reported by Hobart. The data from the longitudinal study do suggest a transition from a less mature attitude found prior to marriage, to a more mature perspective characteristic of married people. This attitude change appears to take place at different courtship stages for different areas of marital experience. A number of areas - including savings and money, having children, economic roles, values on home and in-law relations - show patterns of high attitude changes for both groups of individuals who were not married in 1954 and an increase in stability for the group already married in 1954. For these areas a stable, mature perspective seems to come only after marriage, since subjects experienced more change between advanced courtship and marriage than the already married subjects did



after marriage. The areas of divorce, child rearing, personal freedom, and religion, show a pattern of consistently declining attitude change scores from the "never married" to the "1954 already married" group. Here socialization to the more mature views of married subjects seems to proceed uniformly throughout the courtship period. Both the "non-married-married" and the "1954 married" groups show sizable attitude change, while the "never married" group does not, for the dominance area. This may result from the change from the college subculture to the adult world subculture, since both of the groups married by 1958 exemplify it. ...The remaining five areas (relative dominance, spatial mobility values, values on neatness, sex and affection, and recreation and social life) show little difference in attitude change between the three groups, suggesting that most subjects have achieved mature opinions in these areas by the time they enter courtship."<sup>66</sup>

It was also found that there were characteristic sex differences in the patterns of attitude changes between courtship stages. Women experience more attitude change than do men between the casual dating and advanced courtship stages. Further the changes in attitude of women are concentrated in somewhat different issue areas than those for men.

"Male attitude changes before marriage are concentrated in the areas of savings, divorce, having children, neatness and religion. Female attitude changes before marriage more frequently involve the areas of savings, divorce, child rearing, having children, neatness, economic roles, home values and personal freedom issues. Significant differences in attitude change between men and women more frequently involved the areas of divorce, child rearing, neatness, economic roles, home values, and marital roles. It is interesting that three of the seven significant differentials in attitude change between men and women who were already married in 1954 involved the marital roles area, and two involved the home values area. This suggests that married college student subjects who make the shift from college to the "outside" find they must make significant marital role adjustments in these areas."<sup>67</sup>

This shift from college to the outside, which was characteristic



of both the married and the unmarried students following their graduation, is a move from an adolescent dependent status to a mature independent adult status, and from a college, adolescent sub-culture to an adult world-of-work subculture. The consequence of this move is that the responses to the marital role inventory show a shift away from a more companionship, permissive, non-authoritarian, conventionally moral emphasis, which was found when subjects filled out the first questionnaire in 1954, toward a more patriarchal, less permissive, authoritarian, less conventionally moral emphasis when subjects again responded to the same items in 1958.

"All groups disagreed significantly more frequently in 1958 with the statement 'in my marriage I want the husband and wife to have an equal voice in making family decisions,' and agreed significantly more frequently with 'In my marriage I want our children to be strictly trained with the aid of physical punishment, as needed.' All agreed significantly more frequently in 1958 with the statements 'In my marriage I want frequent, casual serving and use of alcoholic beverages as social occasions seem to require,' 'I want my home after marriage to be a place where husband and wife and friends can drink, smoke, 'get loud' and tell 'off color stories', if they want.' All disagreed more with 'In my marriage I want husband and wife to participate together in outdoor sports, such as golf, hiking or swimming,' and 'In my marriage I want the husband and wife to decide jointly where we will live,' and all agreed more with 'In my marriage I want the husband alone to make the important decisions for his family.' In 1958 all men were significantly less willing to agree that an 'employed husband should help his home-making wife with housework in the evening,' and less willing to 'let the wife have any money she



earns for her own personal use' than in 1954. Women in 1958 were more insistent that their 'children be raised so that they will always be obedient to their parents.'

The fact that on all fifteen of these items for males and on all fourteen items for females the 1954-1958 directional shift was just as significant for those married in 1954 as for those not married in 1954, indicates that this opinion change is not associated with a shift in courtship status but rather with the move out or the college subculture."<sup>68</sup>

Hobart hypothesized that romanticism would tend to distort marriage role expectations at certain stages of courtship because "each dating and courtship stage...generates a unique and in some cases romantically unrealistic pattern of attitudes through its peculiar combination of tensions."<sup>69</sup> More specifically he hypothesized that "there is a cyclic movement in adolescent marital role opinions such that the opinions of adolescents at the beginning and at the end of courtship are most similar" because the expectations of those most romantically involved, at the going steady and engaged courtship stages, will be romantically distorted in contrast with those of casual dating and married subjects.<sup>70</sup> A curvilinear pattern of responses to the marital role inventory items was thus predicted. Such a pattern was found for men, for 33 of the 70 items of the inventory, and for women it was found for 29 items. The prediction that romantic involvement would result in maximum homogeneity of male and female responses to the inventory items at the going steady and engagement stages was also substantiated.

Ten of the fifteen areas were characterized by one half or more of their component items eliciting the curvilinear pattern of responses





from subjects at different courtship stages which suggests romantic distortion of responses. These were: personal freedom, sex and affection, relative dominance, having children, child rearing, recreation and social life, values on neatness, savings and money, values on the home, and divorce. Those not so characterized were economic roles, marital roles, in-law relations, religion, and mobility. There were some interesting sex differences in these patterns as well: Women more often than men gave romantically distorted responses to items dealing with relative dominance ("I want my husband to make all the decisions") and Divorce ("I can't conceive of wanting to divorce my mate"). Men more often than women gave romantically distorted responses to items dealing with economic roles, child rearing, and recreation and social life.<sup>71</sup>

In terms of disagreement between couple members over marriage role responsibilities it was found that there was a statistically significant trend toward declining disagreement with advancing courtship, with favorite dating couples having significantly higher disagreement scores than "going steady", engaged, and married couples, and with steady dating and engaged couples scoring significantly higher on disagreement than married couples. Further, there were interesting differences in amount of disagreement between courtship and marriage partners between the various areas of marital role responsibilities. Low disagreement was characteristic of the following areas: personal freedom, sex and affection, relative dominance, recreation and social life, and religion. Middle level disagreement was characteristic of the marital roles, having children, in-law relations, values on neatness, and values on home life areas. High level disagreement was characteristic of the economic roles, rearing children, values on saving, divorce, and mobility areas.<sup>72</sup>



Hobart found significant indications of post marital disillusionment among the 831 members of his 1954 sample. Disillusionment was operationally defined as a particular pattern of disagreement and disagreement estimate scores for couples for a marital role expectation item. This pattern involved a statistically significant change in the pattern of disagreement (D) and disagreement estimate (DE) scores where the D score declined but the DE score remained the same, or the D score remained the same but the DE score increased in the transition from engagement to marriage.<sup>73</sup> Where, between engagement and marriage average item D scores remain the same (or increase) but average DE scores significantly increase (or remain the same) for some items, this increase in perceived disagreement unaccompanied by an increase in "actual" disagreement (or the constant perceived disagreement accompanied by a decrease in "actual" disagreement) is seen as an indication of disillusionment in the areas tapped by those items. The data showed that a disillusionment reflecting response pattern was found to 36 of the 70 items for men, and to 27 of the items for women. That it is the transition to marriage rather than merely the transition from one courtship stage to another which induced this pattern of responses is seen by the fact that it was far more characteristic of the transition to marriage than to any other courtship stage.<sup>74</sup>

Again there were differences between males and females in the areas of disillusionment. If we consider only areas composed of half or more disillusionment reflecting items, for men, and for women separately, we find that there are six such areas for women and ten such areas for men. The six areas for women which were all included in the men's list



included marital roles, having children, in-law relations, values on neatness, savings and money, and attitudes toward divorce. The four areas for men which were not included for women were: personal freedom, sex and affection, economic roles, and religion. For men there was an association between romantic distortion items and disillusionment reflecting items, but this was not found for women.<sup>75</sup>

The following findings emerge from the series of studies reported by Hobart which we have summarized briefly.

1. There are changes in the marriage role expectations of people as they move from casual dating through courtship to marriage.
2. These changes are accompanied by distinct romantic distortion of attitudes at the going steady and engaged, advanced courtship stages. There are differences in the areas in which men and women experience this romantic distortion.
3. The transition from engagement to marriage is accompanied by a certain amount of disillusionment of the expectations entertained during engagement. The men experience more such areas than did women.
4. There is evidence that when married couples leave the university campus community following graduation and move into the fully adult "world of work" their marriage role conceptions change in such a way as to become more patriarchal, less permissive, more authoritarian, and less conventionally moral.
5. The responses of married couples reflect less disagreement in married roles than do the responses of any other courtship status group. Disagreement between married couples is not random but is associated with the following areas: economic roles, rearing children, values on saving, attitudes toward divorce, and attitudes toward mobility.



The Blood and Wolfe Research. In 1955 Blood and Wolfe obtained responses from 909 housewives to a series of questions relating to the role behaviors of themselves and their husbands. The subjects were selected in a systematic probability sampling of families in the Detroit metropolitan area, and of farm families in South Eastern Michigan.<sup>76</sup> Note that in contrast to the Hobart research the responses: (1) were obtained only from married subjects, (2) were obtained only from females, and (3) dealt with actual behaviors, as perceived and reported by wives, rather than with expectations of role behavior. The report is organized under eight headings: the power to make decisions, the division of labor, the economic function of the family, having children, companionship, understanding and emotional well-being, love, and stresses and strengths in American marriages. We will comment on their findings in each of these areas briefly in turn.

1. A major finding of the Blood and Wolfe research is that the power to make decisions in their sample was unrelated to occupation, education, generation, religion, or recency of immigration. Accordingly the authors conclude that the patriarchal family is dead and that power in the family derives from pragmatic sources: "from the resources which the individual can provide to meet the needs of his marriage partner and to upgrade his decision-making skill. Because it is based on such tangible and relevant criteria, the balance of power may be said to be adapted to the interpersonal relationship of the two partners involved."<sup>77</sup> Within the range of alternatives from husband-dominance to extreme equalitarianism, they found appropriateness of power to be linked with satisfaction in marriage. Only at the extreme of wife domination did they find a correlation with dissatisfaction, and the reason here appeared to be that the circumstances which led to the wife's dominance involved





corresponding inadequacies and incompetencies on the husband's part. Under these circumstances power in the marriages studied appeared to be a mutual recognition of individual skills in particular areas of competence and of the partners' dual stake in areas of joint concern.<sup>78</sup>

2. The authors found that the division of labor in the families studied is largely a matter of available time, skill, strength, convenience, and economy of effort. Where the wife has more time she is usually responsible for more chores around the house, but when she is gainfully employed the husband incurs an obligation to help her out in what would otherwise be her exclusive task areas. Strength differentials result in the husband's assuming some responsibilities (shoveling snow) and skill differentials determine the allocation of other chores, such as keeping financial records - the most capable in this area tends to do it. The researchers found no consistent association of a traditional pattern of division of labor with religion, recency of immigration or farm origins. But they did find that

husbands and wives tend to be specialists who complement rather than duplicate each other's work. The husband specializes in heavy and technical tasks, the wife in functions correlated with her role in life as childbearer and childrearer. (And thus) in general the division of labor in the modern family coincides with the division of labor in the traditional family. The reason is not so much that contemporary Americans are conservative in principle - for they have altered their pattern of decision-making to fit the times. Rather the same bio-social reasons which shaped the traditional family still supply differential resources which men and women bring to marriage. But where resources differ from man to man or woman to woman, the modern family adjusts its division of labor accordingly...the criterion which governs the contemporary division of labor is not custom but equity, and an equitable division of labor depends on the resources of time, energy and skill which each family member can contribute to the common task.<sup>79</sup>

3. Because of the extreme divorcement of economic production from the home today the economic function of the family depends primarily on the efforts of the husband who leaves the family to work in the economic system. It is his occupational success which determines the standard of living of the family. Whether or not the wife is satisfied with the re-



sources he procures depends on her frame of reference. The authors found that special family origins or ethnic communities are yet a source of higher than average expectations, with resulting dissatisfaction even with substantial affluence. One alternative for the dissatisfied wife is to go to work herself. Her working is taken for granted by most wives at the beginning of marriage, before children arrive, and more and more wives were returning to employment after their children were grown. When there were children at home the working wife's contribution was helpful and appreciated where family finances had been strained to a great extent. Otherwise her work often irritated the husband and strained the marriage. Of major significance is the wife's attitude toward her husband's work, and his relative success, particularly when she is not working. As time passes, the husband wife relationship is affected by the way the former plays his economic role, and the wife's relative satisfaction or disappointment. "If he plays it well, the economic function is a source of strength to the marriage...If he plays it badly; he retires in disgrace behind a curtain of silence and she turns her attention to her own role in life."<sup>80</sup>

4. Having Children. The authors found that for most young girls, love, marriage, and having children are three major goals in life and that the latter was the greatest disappointment among the women studied. Depression mothers were disappointed because of the financial obstacles to having as many as they wanted, and younger families were frequently physically unable to have as many children as they wanted. There was high consensus on the number wanted, between two and four, and the reasons given were child oriented: only children are lonely; more children cannot be provided for as they deserve. Similarly, the sources of satisfaction



and of dissatisfaction with parenthood mentioned were child oriented. The problems mentioned relate to the children themselves: their needs, troubles and futures; the benefits reported are primarily the enjoyment of having children around and watching them grow up, rarely the security-oriented considerations characteristic of societies of scarcity. The authors found no evidence of repudiation of parenthood in their sample members: "despite the headaches, the hard work, the expenses, and the confinement which children bring, it is a rare mother who wishes she hadn't gotten into the business of reproduction."<sup>81</sup>

5. "Companionship," the authors assert, "has emerged as the most valued aspect of American marriage today." The primary emphasis today is not on merging every aspect of married life, but rather on companionship in leisure time activities. Adequate companionship in marriage was found to depend on the following. (1) Time to do things together: if the husband works overtime, if he is obsessed with getting ahead in life, and if the wife is tied with a large number of children, companionship suffers. (2) Education which may enlarge one's appreciation of life, provide members with a common outlook on life, and give rise to common tastes for leisure time activities. (3) Similarity in religion not only eventuates in going to church together, but the sharing of many of the recreational activities which are organized by church groups.

The authors find a distressing "unmistakable trend" when they turn to consideration of the extent of companionship in the families they studied.

Primarily it is characteristic of young couples, but even more so of newlyweds, regardless of age...during the childrearing years, husbands and wives often cease doing things together, and grow apart from each other. When they are left with only each other again for company, their losses are only partially recouped. For many couples, the estrangement is permanent and the second opportunity comes too late to catch fire. Such



couples live the later years as relative strangers under the same roof, searching elsewhere for companionship or resigned to a life of increasing loneliness.<sup>82</sup>

6. Understanding and Emotional Well-being. By contrast with the above, the authors conclude that though companionship may wane, "the typical American wife can count on more lasting understanding from her husband."<sup>83</sup> Years of living together provide the husband with "the wisdom of experience" which enables him to read her experiential situation more accurately. Words become less necessary, both for the wife to communicate her needs, and for the husband to communicate his sympathy and concern. But new problems do require new vocal expressions of caring, and the distress and disability that come with old age, and the anxieties over replacement after divorce that age brings to aging women, do appear to require explicit reassurance from husbands.

The authors find that selectivity in communication of problems and troubles is a mark of maturity in women, selectivity in terms of what and when to communicate, in view of the situation in which the husband finds himself. High status women in particular were found to be able to time their expression of need to coincide with their husband's objective ability to respond. For all subjects, for the husband to take time to listen, to discuss the problem with her, and communicate that he still loves and respects her was helpful, but for him to solve the problem, contributing his own strength to make up for her deficiencies was far more so. Therapy for bruised feelings is increasingly important today, and "perhaps more than ever before in the history of the human race, the average man meets this particular need."<sup>84</sup>

7. Love and Marriage. Love and marriage are not incompatible, is





the general conclusion emerging from this portion of the study. Love is most intense and satisfying in the earliest years of marriage, and there is some resulting disillusionment, but only rarely did the wives interviewed wish they had never married. Many were more satisfied with the affectional part of their marriage than with any other. But there were differences between categories of subjects. "Low-status urbanites love least and divorce most. Farmers express their love relatively seldom without correspondingly severe consequences," since they, with immigrants, come from backgrounds which give low priority to expression of love and high priority to the functional interdependencies of couple members.<sup>85</sup>

"Love is an artistic creation which reaches its widest perfection in the sophisticated upper reaches of American Society. It is a boon which a more leisurely, better-educated society has conferred upon its members. The progressive urbanization, acculturation, and education of the oncoming generation suggests there is likely to be correspondingly more expression of love in the future."<sup>86</sup>

8. Stresses and Strengths. The authors found that the major areas of disagreement mentioned by wives studied included money 42 per cent, children 29 per cent, recreation 30 per cent, personality 28 per cent, and inlaws 10 per cent. Only 15 per cent reported no areas of disagreement. That these disagreements are not the source of major dissatisfaction is seen in the finding that most wives said they disagreed less with their husbands than did other families that they knew. Those claiming fewer disagreements were consistently more satisfied with the standard of living, the companionship, the understanding and the love provided by their husbands, while those reporting many disagreements were conspicuously dissatisfied with their husbands.



In terms of strengths, the authors found that "the vast majority of marriages fulfill the participant's expectations. Although very few wives feel that their marriages can't be improved in any respect, the average wife is not far from such enthusiasm."<sup>87</sup> Dissatisfaction was more characteristic of Negroes of low status subjects, and of couples having major differences in age, education, religion, and social class backgrounds. "American marriages are particularly satisfactory in their early years...In the midst of rearing children, the marriage relationship tends to be subordinated. However it may retain enough vitality to reassert itself when child-rearing is completed. Moreover, lessened enthusiasm is offset by deepened habituation in later years."<sup>88</sup>

The Dunn Research. Dunn was interested in marriage role expectations, but she was concerned particularly with the content of the expectations, rather than with the interactional implications of expectations for disagreement, perceptions of disagreement and for empathy, as was Hobart. Building on the work of the latter, and using many of the items which he initially devised, she constructed a Marriage Role Expectation Inventory consisting of 71 basic items. They consist of the general statement: "In my marriage I expect:" together with the stem, i.e. "that if there is a difference of opinion my husband will decide where to live." There are separate forms (Form F and Form M) for male and female respondents, but the issues dealt with are identical in the two forms. Subjects respond to the items in terms of the same set of Likert type responses which Hobart used: "Strongly agree, agree, undecided, disagree, and strongly disagree."<sup>89</sup>

The items deal with six different areas of marriage roles:



authority, homemaking, care of children, personal characteristics, social participation, education, and employment and support. The items reflect either a distinctly traditional, or distinctly equalitarian orientation to each of these areas. For example, a traditional item in the authority area is the one quoted above, while an equalitarian item is "In my marriage I expect that my opinion (the wife's) will carry as much weight as my husband's in money matters." Items relate to both the husband's role as well as the wife's. The number of items per area range from eight to twelve. Thirty four items reflect an equalitarian orientation and 37 reflect a traditional orientation. All are scored in such a way that a high score is indicative of a strong equalitarian commitment, while a low score is reflective of a strong traditional commitment.<sup>90</sup>

The items are scored so as to yield sub-scores for each of the six areas, authority, homemaking, etc., and a total score. Dunn suggests in her Teachers and Counselors Guide that scores in the 0 to 18 range reflect a traditional orientation, those in the 19 to 35 range reflect a moderately traditional orientation and those in the 36 to 53 and 54 to 71 ranges reflect moderately equalitarian and equalitarian orientations, respectively.<sup>91</sup>

Two sets of research findings based on use of this instrument were found in the literature, which will be reported on briefly. Dunn obtained data from 436 predominantly Protestant, unmarried white high school seniors from 14 Northern Louisiana High Schools during the spring of 1959.<sup>93</sup> In general she found that her subjects had the strongest traditional expectations in the areas of employment and support and



homemaking, and the least traditional expectations in the areas of social participation and personal characteristics, followed by the education, child care, and authority areas. Statistically significant differences between various categories of respondents were found as follows. Urban residents were found to be more equalitarian than rural residents in regard to care of children, personality characteristics, education, and total scores. Lower class respondents scored higher on traditionalism than middle or upper class respondents in care of children, education, financial support, and the total score. Girls were more equalitarian than boys in terms of authority, care of children, personal characteristics, financial support and employment, and the total score. However they were more traditional than boys in regard to homemaking. Although generally married subjects were more equalitarian than single subjects this tendency was not statistically significant. The only statistically significant pattern showed that married subjects had a more traditional approach to the education area than did unmarried subjects.<sup>94</sup>

Moser reported on the respondents to the Dunn Inventory of 354 white, twelfth grade students enrolled in an urban high school in Florida.<sup>95</sup> Independent variables used in his study included sex, social class, religious affiliation, a mental maturity (I.Q.) test, number of siblings and sex of siblings. Interestingly, none of these was found to be significantly associated with the total inventory scores. Boys were found to be significantly more equalitarian in the authority of home-making areas, but less equalitarian in the employment area than girls. Only for the education area were there differences by social class, and here it was found that the middle class subjects were more equalitarian. Religious affiliation was associated only with the personal characteristics





area, and here no affiliation respondents were found to be more equalitarian than Protestants, and Protestants were more so than Catholics. I.Q. was significantly associated with the personal characteristics, social participation, and education areas, and in all cases the relationship of I.Q. with equalitarianism was direct. Number of siblings was associated significantly only with equalitarianism in the education area, and the relationship was found to be inverse.<sup>96</sup>

#### Summary of Literature on Conceptions of Marital Roles.

This review of the literature on published studies of conceptions of marital roles which have been made in North America has provided us with an instrument, with expectations or hypotheses concerning the relationships to be found in this area, and with a warning concerning the limitations of the findings forthcoming from the present study.

The instrument to be used is a Marital Role Expectation Inventory consisting of a set of Likert type statements relating to the roles of husbands or wives which emphasize a more egalitarian or a more traditional definition of these roles. These statements may be selected from the Inventories which Hobart and Dunn have each drawn up and pretested on American university student samples.

The expectations or hypotheses concerning the relationships between characteristics of respondents and their marital role expectations are drawn from the meagre literature which has used the Dunn Marriage Role Expectation Inventory, and may be summarized as follows. Subjects will differ in the degree of egalitarianism or traditionalism of their marital role expectations, as follows.

Those from urban backgrounds will be more egalitarian than those from rural backgrounds. Middle and upper class respondents will be more egalitarian than those from lower class backgrounds.



Females will be more egalitarian than males in all areas with the exception of homemaking.

Subjects will differ in terms of religious affiliation, such that Roman Catholic subjects are more traditional than Protestants, and Protestants are more traditional than those with no affiliation.

Subjects who are academically more proficient will be more egalitarian than those who are less proficient.

It is clear that these hypotheses are suggested by the findings of Dunn and Moser, cited above.

The warning concerning the limitations of the findings forthcoming from the present study emerges from Hobart's comparison of the marital role expectations of subjects at different stages of courtship, and from his longitudinal study of changes in subjects attitudes after they left university. From the former comparison comes the finding that the responses of advanced courtship - going steady and engaged - subjects are somewhat romantically distorted in the direction of emphasizing the helpfulness of each mate toward the other in discharging their obligations. And from the longitudinal study comes the finding that after even married couples left the university campus and moved out into the "world of work" their marriage role conceptions change so as to become more authoritarian, less permissive, and less conventionally moral. The implication is clearly that the expectations of the student subjects who were studied in the present research will similarly change, when they leave university.

The implication of this is that we can infer little definitely concerning the marriage role conceptions that the subjects may have four or



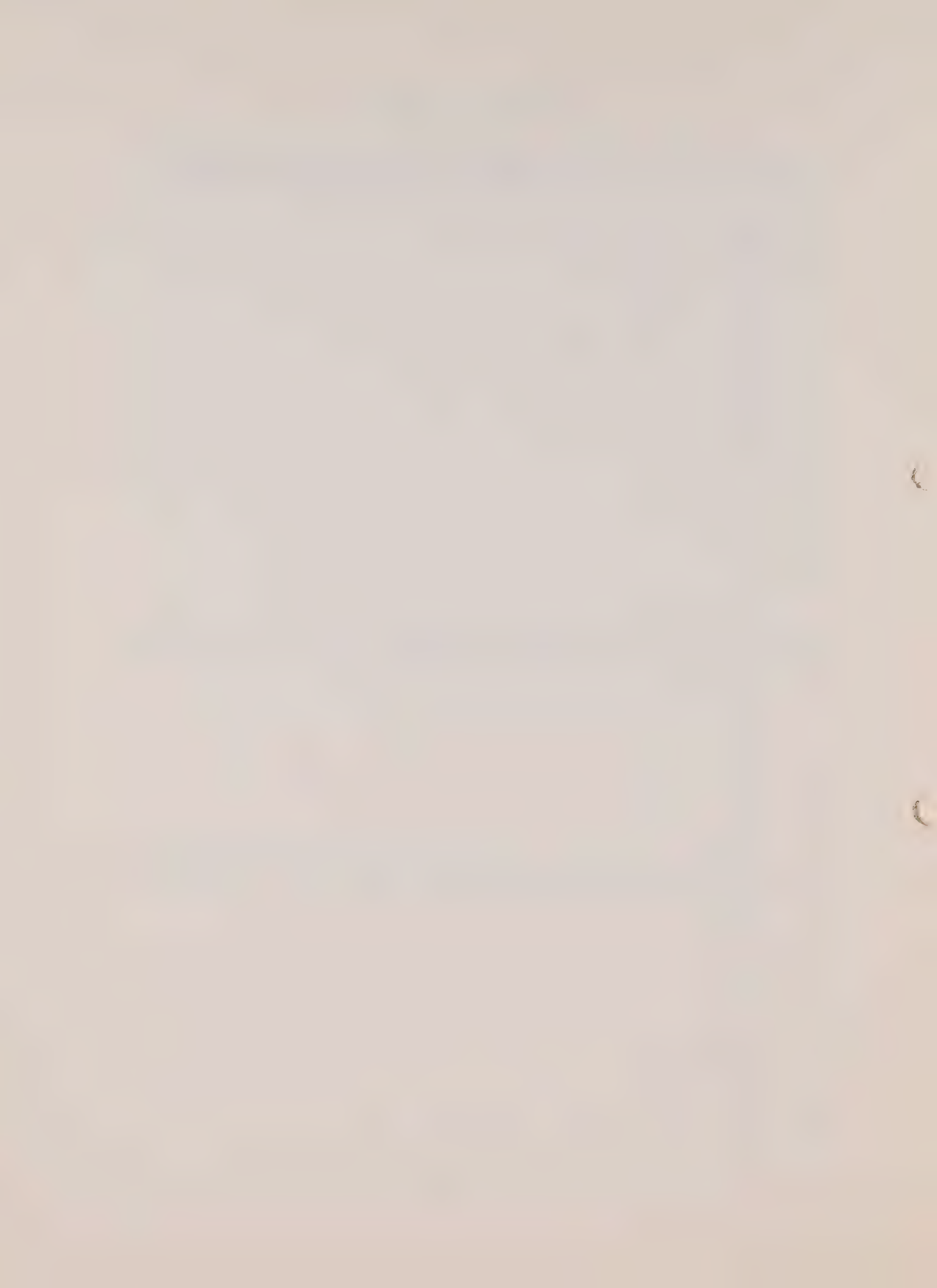
five years after they filled out their questionnaires. However the marriage role expectation inventory can be used to identify subjects who are more permissive and less permissive while they are in university, and to attempt to discover the background characteristics of these Canadian subjects which are associated with more or less permissive orientations. Thus the Hobart finding does question the descriptive significance of the study, in so far as we are interested in what subjects attitudes are likely to be at some future date. However it does not cast doubt on the analytical significance of the study, which seeks to identify what kinds of people tend to have what patterns of conceptions.



Footnotes - Chapter II

1. Ira L. Reiss, The Social Context of Premarital Sexual Permissiveness, New York: Holt, Rinehart, and Winston, 1967, pp. 160
2. Ibid., pp. 160 - 161.
3. Ibid., p. 161.
4. Ibid., p. 161.
5. Ibid., pp. 161 - 162.
6. Ibid., p. 162.
7. Ibid., p. 163.
8. Ibid., p. 163.
9. Ibid., p. 165.
10. Ibid.
11. Ibid., p. 167.
12. Vance Packard, The Sexual Wilderness, Toronto, Musson Book Co., 1968, see Chapter 10, Appendix B, pp. 504 - 505.
13. Ibid., pp. 157 - 158.
14. Ibid.
15. Ibid., p. 179.
16. Ibid., p. 172.
17. W.E. Mann, "Canadian Trends in Premarital Behavior," Bulletin The Council for Social Service, No. 198, Dec. 1967.
18. Ibid., pp. 19 - 20.
19. Ibid., p. 41.
20. Ibid., p. 37.
21. Ibid., p. 42.
22. Ibid., p. 43.
23. Ibid.





24. Ibid., p. 47.
25. Ibid., p. 48.
26. Ibid., p. 49.
27. Ibid., p. 50.
28. Ibid., p. 52.
29. Ibid.
30. Ibid., pp. 53 - 54.
31. W.E. Mann, op.cit., Winston Ehrmann, Premarital Dating Behavior, New York, Baintam Books, 1960, V. Packard, op.cit.
32. Ehrmann, op.cit., see Chapter I.
33. Calculated from Ehrmann, op.cit., p. 56.
34. Packard, op.cit., p. 196.
35. Ibid., p. 191.
36. Ibid.
37. Ibid., p. 188.
38. Ibid., p. 190.
39. W.E. Mann, op.cit., p. 28.
40. Ibid., p. 29.
41. Ibid.
42. Ibid., p. 47.
43. Ibid., p. 48.
44. Ibid., p. 49.
45. Ibid., p. 51.
46. Ibid., p. 52.
47. Ibid.
48. Ibid., p. 53.
49. Ibid., p. 54.
50. Ibid., p. 55.



51. Ben B. Lindsey and Wainwright W. Evans, The Companionate Marriage, (New York: Boni, Liveright, 1927).
52. Richard L. Meier and Gitta Meier, "New Directions: A Population Policy for the Future," paper given at the Georgetown University Conference on Population, July, 1967, p. 9).
53. Cited in Jesse Bernard, "Some Current Non- and Neo-Family Types of Relationships," unpublished paper, 1967.)
54. See for example William A. McWherter, R. Vaughan, and A. Rosenfeld, "The Arrangement at College," Life, May 1968, pp. 56 - 58+; Annette Grant, "No Rings Attached," Mademoiselle, April, 1968, pp. 209+; Ernest Dunbar, "Campus Mood, Spring '68," Look, April, 1968, p. 23+; Dan Wynn, "The Extension Courses - Roommates: At Harvard, Cornell, Michigan and Berkeley," Esquire, October, 1967, pp. 94 - 97; J.L. Walsh, "Sex on Campus: A New Ethic but Not Sex for Kicks," Commonweal, February, 1967, pp. 590 - 1+; P. Woodring, "View From The Campus," Saturday Review, January, 1968, pp. 62 - 63; A. Whitman, "Is Marriage Still Sacred? What Does Love Mean," Redbook, February, 1967, pp. 68 - 9.
55. E.O. Smigel and R. Seidon, "Decline and Fall of the Double Standard," Annals of the American Academy of Political and Social Science, March, 1968, pp. 6 - 17).
56. Jesse Bernard, op.cit.
57. Bureau of the Census, Household and Family Characteristics, March 1965 (Current Population Reports, Series P-20, No. 153, August 5, 1966), p. 1. Cited in Bernard, ibid.
58. U.S. Census of Population 1960: Persons by Family Characteristics, Table 15, p. 137. Cited in Bernard, ibid.
59. Ibid., p. 4.
60. Mary Hawarth's syndicated column, July 24, 1966, Cited in Bernard, op.cit., p. 12.
61. Ibid., p. 15.
62. Clifford Kirkpatrick and Charles W. Hobart, "Disagreement, Disagreement Estimates, and Non-Empathic Imputations for Intimacy Groups Varying from Favorite Date to Married," American Sociological Review, Vol. 19, (1954), pp. 10 - 19.
63. See Charles Hobart, "Disagreement and Non-Empathy During Courtship," Marriage and Family Living, Vol. 18, (1956), pp. 317 - 322, and Charles Hobart, "Some Effects of Romanticism During Courtship on Marriage Role Opinions," Sociology and Social Research, Vol. 42, (1958), pp. 336 - 343.



64. Charles W. Hobart, "Attitude Changes During Courtship and Marriage," Marriage and Family Living, Vol. 22, (1960), pp. 352 - 359.
65. Charles Hobart, "Some Changes in Parent-Offspring Interaction During Offspring Courtship and Marriage," Pacific Sociological Review, Vol. 5, (1962), pp. 54 - 59.
66. Charles W. Hobart, "Attitude Changes During Courtship and Marriage," op.cit.
67. Ibid., pp. 357 - 358.
68. Ibid., p. 358.
69. Charles W. Hobart, "Some effects of Romanticism During Courtship on Marriage Role Opinions," op.cit., p. 336.
70. Ibid., p. 337.
71. Ibid., pp. 340 - 342.
72. Charles Hobart, "Disagreement and Non-Empathy During Courtship," op.cit., p. 321.
73. Charles W. Hobart, "Disillusionment in Marriage and Romanticism," Marriage and Family Living, Vol. 20, (1958), p. 157.
74. Ibid., pp. 156 - 158.
75. Ibid., p. 160
76. Robert O. Blood Jr. and Donald M. Wolfe, Husbands and Wives, (New York: Free Press of Glencoe, 1960).
77. Ibid., p. 44.
78. Ibid., pp. 45 - 46.
79. Ibid., pp. 73 - 74.
80. Ibid., pp. 113 - 114.
81. Ibid., p. 145.
82. Ibid., pp. 173 - 174.
83. Ibid., p. 218.
84. Ibid., p. 219.
85. Ibid., p. 234.
86. Ibid., pp. 234 - 235.



87. Ibid , p. 252.

88. Ibid., p. 266.

89. Marie S. Dunn, "Marriage Role Expectations of Adolescents," Marriage on Family Living, Vol. 22, (1960), p. 100.

90. Ibid.

91. Marie S. Dunn, Teacher's and Counselor's Guide to Accompany A Marriage Role Expectation Inventory, Family Life Publications, Inc. 1963, no page number.

92. Ibid.

93. Marie S. Dunn, "Marriage Role Expectations of Adolescents," op.cit., pp. 102 - 103.

94. Ibid.

95. Alvin J. Moser, "Marriage Role Expectations of High School Students," Marriage and Family Living, Vol. 23 (Feb. 1961), pp. 42 - 43.

96. Ibid.





## Chapter III

### Methodology of the Present Study

In most of survey research, and especially in research involving contacting sizable samples of the population for data collecting purposes, the conception and design of the research is relatively easy. It is the effective implementation of the design that is difficult, for here it is that the sample which was anticipated erodes away because of high mobility rates, or high refusal rates or other reasons. The data become unusable as planned, because of too frequent omission of key items, or because interviewer effect compromises the validity of items, or because of jocular responses to items, etc. The present study was distinctly vulnerable to all of these pitfalls, and more. What were the strategies used in collecting the data, and what was their success in forestalling these various difficulties? The answers to these questions comprise the subject matter of the present chapter. Specifically we shall deal with the content of the questionnaires, the data collection process, the sampling procedures, and the analytic design of this study.

#### I. Content of the Questionnaire

Copies of the English and the French versions of the questionnaire are found in Appendices A and B. In this first section of the chapter we shall describe the items used as indices of the dependent variables studied first and those used as indices of the independent variables studied second. Description of the English



questionnaire will precede discussion of the discrepancies between it and the French schedule.

The English Questionnaire. Generally this study is concerned with changing orientations to courtship and marriage. In practice this meant that three areas of attitudes and behaviour, three effect areas were of interest. The first had to do with changing courtship interaction, and more specifically, sexual interaction, that is, the kinds of intimacies seen as appropriate, and shared in at various stages of courtship. From a causal perspective, here we are interested, of course, in the kinds of background experience associated with more or less permissive sexual behaviour. The questionnaire items which were included here included questions dealing both with subjects' attitudes and with their actual experiences. The major index of attitudes used was Reiss Premarital Sexual Permissiveness Scale<sup>1</sup> but in addition various other items dealing with attitudes toward various types of premarital sexual intimacy, some drawn from Reiss, some from Mann, and some original to the present study. The Sex permissiveness scale is a 24 item Guttman scale which probes subjects attitudes on (1) what degrees of physical intimacy (2) are appropriate to men, and to women, given (3) different degrees of courtship and/or emotional involvement.

Other items probed the sexually relevant experiences of subjects, including the age of first experience, number of partners with whom the respondent was experienced, number of experiences per kind of partner, and the courtship and/or emotional relationships of the respondent with these partners.



*This third point  
uses the body of the contract*

The third area of interest has to do with changes in conceptions of the obligations and privileges of husbands and wives following marriage. Included are conceptions of the number of children it is desirable to have, the child rearing responsibilities of each, the work of family obligations of each, the circumstances under which the marriage could justifiably and should be dissolved, etc. The questions relating to the marriage role obligations of husbands and wives were selected from the Hobart Marital Role Expectation and the Dunn Marriage Role Expectation Inventories<sup>2</sup> and were scored according to the technique suggested by Dunn.

A selection of Shobin's Parent Child Attitude scale was used to determine respondents conceptions of appropriate child rearing goals and techniques.<sup>3</sup>

The second area of interest fell between these two. As we saw in the preceding chapter there is increasing evidence that what we have called "trial marriage" - in which a couple begin to share bed and board in a (usually) monogamous, non-temporary relationship, but without commitment to permanency or legal formalization of the union is becoming more frequent in North America today. We were interested in the extent to which the subjects we studied, or their siblings or friends and acquaintances, had ever been involved in trial marriages, and in what the attitudes of respondents would be toward such arrangements, conceptions of their advantages and disadvantages, etc.

Questionnaire items used as indices relevant to the first area, dealt with the subjects information about such relationships,



his experience of such a relationship, if any, and his attitudes toward such arrangements. Subjects were asked if they knew of any couples living together on a trial marriage basis, and if so, whether any members of such couples were friends or relatives of the respondent. They were asked if they had ever been involved in such a relationship themselves, and if so, how many, and why those now terminated had ended when they did. They were asked finally to rate the desirability of and justification for such relationships, and to indicate what they felt would be the disadvantages, if any, and the advantages, if any, of such relationships.

These three areas constitute the subject areas investigated in this study. But more analytically these were "effects" or dependent variables whose "causes" or predictors we were interested in establishing as completely as possible. Accordingly a large number of items were included in the questionnaire which, it was hoped, would shed some light on the possible causes of variations in orientations to courtship and marriage. These included information on: generation of Canadian residence, areas of residence, amount of physical mobility the respondent had experienced, occupation and amount of education of the respondent's father and mother, denominational membership, church attendance and devoutness of the respondent, and of his mother and father, his marks in school, his attitudes toward his parents, self ratings of his attractiveness, his success in attainment of his goals, his perception of the clarity with which society defines sexual behaviour, his own extent of confusion in this area, his current living arrangements his opportunities for entertaining opposite sex members alone, etc.





Several scales were included to index respondents' attitudes and motivations. These included a Romantic Love Gutman Scale<sup>4</sup> devised by Reiss, a Protestant Ethic Scale<sup>5</sup> designed to measure the respondent's commitment to work and production values vs. leisure and consumption values, and an abbreviated version of Dean's Alienation Scale,<sup>6</sup> designed to measure. The component items of these scales may be found in the questionnaire schedule in Appendix A.

The French Questionnaire. The design of this study called for the administration of identical questionnaires to English Canadian and to French Canadian samples. It was of course recognized that a French translation of the original English questionnaire would have to be made, and that differences in English and French adolescent sub-cultures and/or courtship practices might necessitate changing the phrasing of a few items. These were the procedures described by the investigator when he interviewed a prospective French Canadian research assistant, a graduate student in Sociology at the University de Montreal, and his graduate adviser who had been kind enough to suggest the student. In order to discuss the feasibility of this design we spent a number of hours painstakingly going over a first draft of the questionnaire, item by item in order to evaluate the acceptability of the items to French Canadian students, and to discover whether any serious problems of translation were to be anticipated. The only problem which was come to light during the course of this lengthy discussion was that the concept and the practice of "petting" and more specifically the distinction between "light" or "above the belt" and "heavy" or "below the belt" petting, which did



not lead on to sex intercourse, appeared not to exist among French Canadian young people. The behaviours to which these phrases referred were clarified, and it was agreed that the collaborator would modify these items but only as much as was necessary to refer to the most nearly comparable practices among French Canadian young people. The research assistant was to hire a professional translator to make the translation of the English questionnaire and the assistant was to proof read the translation to insure that the sociological import of items was not changed in the process of translation.

Unfortunately the research assistant failed to implement the translation process in accordance with this agreement. In the first place, instead of hiring a professional translator he elected to do the translating himself. In this process and without consultation or authorization by the researcher he made numerous changes in the content of the questionnaire. Why it was that he felt so free to do this is not known; other difficulties with his work eventually came to light so that the working relationship with him was eventually terminated rather abruptly and before he could be prevailed upon to give an explanation for what he had done. His changes included the complete omission of many items, changing the meanings of a number of items, inserting a number of new items, and changing the number of response alternatives to many items. Most frequently omitted were "open ended" questions to which the respondent was asked to write out an answer; there were 20 such questions in the English schedule but only two of these were included in the French translation. A number of fixed response alternative questions were omitted as well, so that a total



of 48 questions were omitted in the translation. A number of items were significantly and deliberately changed in the process of translation; for example item VII - 20, "What would be your reaction, if you had a 19 year old sister living away from home, and you discovered that she and a university student were living together, though not married?" was changed to "Quelle serait votre reaction si vous appreniez que votre soeur est la "maitresse" d'un de vos meilleurs amis?" "What would be your reaction if you learned that your sister is the "mistress" of one of your best friends?" One set of several new questions which were added to the schedule were the seven items of short form Maudsley Neuroticism scale.<sup>7</sup> A particularly serious change was that all of the attitude items on the English questionnaire gave the respondent six response alternatives: "strong agree", "medium agree" and "slight agree", and "strong disagree", "medium disagree", and "slight disagree". In the French questionnaire only four response alternatives were provided: "entirement d'accord", "partiellement d'accord", "partiellement en desacord", and "entierement en desacord". The problem that this posed, of course, was that the same scoring techniques could not be used with the English and the French data; thus the findings from the two samples cannot be directly compared with each other. This circumstance necessitated the separate analyses of the French and the English data found in this study and of course they make very questionable the comparison of the English and French data, at many points.

Scoring the Scales Used in the Present Study. Three of the scales used in the present study which were originally devised by



TABLE I

COEFFICIENTS OF REPRODUCIBILITY OF MALE AND FEMALE PERMISSIVENESS SCALES  
AND OF ROMANTICISM SCALES, BY ENGLISH AND FRENCH CANADIAN SAMPLES

Scale	Samples	
	English	French
Male Permissiveness Scale	.934	.905
Female Permissiveness Scale	.938	.908
Romantic Love Scale	.833	.628





Reiss, were found by him to meet the criteria of a Gutman scale. These were the Male Sex Permissiveness Scale, the Female Sex Permissiveness scale, and the Romantic Love Scale.

In the present study data derived from these scales were subjected to scaleogram analysis to test their scalability with samples. This was performed separately for the English and the French Canadian samples, since the latter responded to a translation of Reiss original items. The results of this analysis are found in Table I. The data show that the coefficients of reproducibility for the Male and Female Sex Permissiveness Scales were over .90 for both the French and the English Canadian samples when the responses to these scales were dichotomized into "agree" and "disagree" groupings, thus conforming to Gutman scale criteria. However the coefficients of reproducibility for the two samples on the Romantic Love scale fell below this criterion, when the responses are similarly dichotomized.

Accordingly in the analyses that follow Male and Female Sex Permissiveness will be indexed in terms of the six scale types which these scales yield. The Romantic Love Scale will be viewed not as a Gutman scale but rather as a Likert scale. Subjects responses were scored accordingly: Strong, Medium, and Slight Agreement with romantic statements were scored 6, 5, and 4 respectively, and Strong, Medium, and Slight Disagreement with Romantic statements were scored 3, 2, and 1. In the case of the three items of the 8 item Romantic Love Scale which affirmed non-romantic propositions, these scoring weights were reversed.

There were four other sets of items or "scales" used in the present study: a Marriage Role Expectation Inventory which was composed in turn



of 6 sub-scales, nine items from the Shobin Parent Attitudes Inventory, twelve items from the Dean Alienation scale, and a Protestant Ethic Scale. All of these but the latter utilized the same set of response alternatives specified above, and all of these were scored as Likert scales in exactly the same way. In the case of the Protestant Ethic Scale subjects were asked whether they agreed or disagreed with each of the five statements, and then to indicate whether they felt "very Strongly, "fairly Strongly," or not too Strongly," about the statement. These measures of intensity of agreement or disagreement with the Protestant Ethic items were scored according to the usual Likert procedure, with Very Strong agreement given a weight of 6 and Very strong disagreement given a weight of 4.



## II. Data Collection Procedures

Following construction of the first English draft of the questionnaire it was pretested on a class of 200 students in a Principles of Sociology class at the University of Alberta. The French version was pretested by administering it to a class at the University of Montreal, and by discussing it in a graduate seminar in Methodology in the Sociology Department. The purpose of the pretesting was to discover whether there was ambiguity in any of the questions asked and whether any of the questions offended the sensibilities of those who filled them out. Students were instructed to react by writing freely in the margins where there were questions they found unclear or offensive. In this way a few ambiguous questions were identified and either modified or eliminated. Surprisingly there was almost no objection to the content of the questions although many of them probed for details concerning physical intimacies in which respondents had engaged.<sup>8</sup>

One point which did come to light during the pre-testing was the concern of subjects that others not be able to look over their shoulders at the responses they were making as they filled out the questionnaire. This concern confirmed our anticipation that the "delicate" nature of much of the material requested in the schedule should indicate use of a self administering questionnaire rather than an interviewer administered schedule.

The following procedure was decided upon for recruiting the



sample members, and soliciting their help. After the sample had been drawn the members would be contacted, by telephone if possible, and otherwise by mail. In either case an explanation would be given that a study was being made of changing orientations to courtship and marriage for the Royal Commission on the Status of Women in Canada, by a member of the Sociology Department of the University of Alberta. The subject addresses had been selected through a random sampling procedure and accordingly his cooperation was earnestly requested by filling out a questionnaire.<sup>9</sup> The subject was asked to come to a centrally accessible room to fill it out, and if he agreed was asked to indicate the day when he would come. Once he arrived an assistant gave him a questionnaire, and seated him at a table or desk, the arrangements being such that there was no possibility of others present looking at his responses as he filled out the questionnaire. The only instructions given were the request to fill the questionnaire out completely, not to skip any items at all, (pronounced with emphasis), and to slip the completed questionnaire into an unmarked manila envelope before returning it to the assistant. When he returned the envelope containing the questionnaire he was asked to cross his name off the list of those who had promised to come in on that day. Those receiving the request through the mail were asked to return a stamped and self addressed postcard indicating when they would come in to fill out the questionnaire. When a sample member missed his "appointment" and failed to show up when he had said that he would he was again telephoned that same evening. In this call he was told we were sorry that he had not found it possible to





come in that day, and was asked when it would next be convenient for him to come in. Every effort was made (1) to avoid making sample members feel guilty over missed appointments, but also (2) to "pin them down" to a new appointment date.

This was the data collection procedure used with the two samples drawn in Edmonton Alberta and the one sample drawn in Waterloo, Ontario and they worked very satisfactorily, as we shall see below. The procedures used by the collaborator at the University of Montreal were quite different, however. When the researcher met with the French Canadian assistant to discuss the whole research endeavor with him, the above procedures were discussed and clarified, and it was agreed that they would be used with the Montreal sample. Later, however, the Montreal assistant had second thoughts. Over the telephone he announced that he had abandoned the agreed upon procedures, without trial of them, because he feared they would not succeed. Specifically, he was fearful that with up to 60 per cent of the students at the Université de Montreal - from which one of the samples was to be drawn - favoring separatism, a study sponsored by the Royal Commission on the Status of Women would enlist no support from the majority of students. Further he was fearful of the blase and uncooperative attitude in regard to questionnaire studies which he felt among his fellow students.

The data collection procedure which he proposed was as follows. He would mail out a copy of the questionnaire to the sample members, together with a cover letter explaining the nature of the study but neglecting to mention that the study had Royal Commission auspices.<sup>9</sup>



After a week or so he would appear personally at the residence of each sample member in order to pick up the questionnaire.

The researcher reacted quite negatively to this proposal for two reasons. In the first place this procedure surrendered our control over the situation in which the questionnaire was filled out. Accordingly I was fearful first that respondents might be in the presence of others at the time that they began to look it over, have an amused or "silly" reaction to some of the intimacy probing questions and make some kind of group game out of making absurd answers to the questions asked. Another reaction might be to simply discard it, particularly if the respondent was shocked, angered, or embarrassed by some of the questions asked. The other potential that I feared in this situation was that the questionnaire might fall into the hands of parents who might be shocked or angered by the content of the questionnaire, perhaps to the extent even of raising a public outcry.

I discussed these misgivings in some detail with the staff member at the University de Montreal who was adviser to my assistant there. I was especially concerned that the procedure which I advocated was being abandoned without pre-test to determine whether or not it would be adequately successful. The staff member acknowledged the validity of my fears, but supported judgement of the assistant so vigorously that I had no alternative but to go along with his proposals since I had no alternative assistant available to put my procedures into practice. As it turned out two of my fears were not justified: there was no public outcry by any parents or members of the University of Montreal



sample, nor does careful reading of their questionnaires suggest that they were taken lightly or filled out absurdly. However we shall see that the rate of return was distressingly low.

Administration of the questionnaires to the trade school students in Montreal involved yet another procedure. Here the collection of data took place very late in the school year because there had been rather lengthy delays in obtaining necessary permission from the Quebec Provincial Department of Education. Accordingly, the assistant abandoned the procedure of individual sampling without consulting the principle investigator. A sample of trade school classes of students, rather than individual students was drawn and the questionnaire was administered en mass to these students in two sessions in a large auditorium.

### III. Sampling Procedures

The reader will recall that some of the considerations which were basic to the sampling design of this study were discussed in Chapter I. It was decided to sample students in late adolescence because this was the group which, it was felt, would be shaping the morality of the next decade or two, which was sufficiently intellectually and heterosexually mature to have formulated attitudes and opinions and had experiences relevant to changing orientations to courtship and marriage. University students would be clearly in the middle, or upper middle class, and to some extent the upper class members of tomorrow. They would have a significant voice in defining new orientations and the moralities that defended them. Trade school students would move into the lower middle class and to some extent into the working class. These are the groups which tend to defend middle class



"respectability", at times compulsively, against the threat of lower class laxness. Thus the decision to study samples of university and trade school students was arrived at.

Decisions had to be made whether to sample first and second, or third and fourth year students, and from which faculties of the university and which training programs of the trade schools the students should be selected. These had to be decided in such a way as to maximize the comparability between samples from various sources, as well as to attempt to guarantee coverage of the student population. The solutions were not easily arrived at. Relative to University of Alberta students, for example, University of Montreal students in most faculties tended to be older, and trade school students tended to be younger. The Montreal students were older because in the Quebec educational system the university is more of a graduate training institution. Students go there after completing training at a "college" in most cases which has provided the equivalent of junior college training, and in <sup>most</sup> ~~some~~ cases of undergraduate training, in the Alberta system. By contrast the largest proportion of trade school students are enrolled in one year training programs with a smaller proportion in two year programs and smaller groups yet in three year programs. Girls were particularly infrequently enrolled in the two and three year programs. Because, particularly of the close relationships between heterosexual experience and age that have been demonstrated in previous studies, and the relationships between experience and attitudes that were anticipated we wanted to maximize the age of students as much as possible. Put differently, we anticipated that the experience of attending trade





school or university in the city would have a distinctly erosive effect on the home and high school conditioned standards of sexual behaviour, particularly among students who had been maximally exposed to this erosive influence.

Accordingly the decision was made to sample third and fourth year undergraduate students at the University of Alberta, second, third and fourth year students at the trade school in Edmonton, a similar group at the trade school in Montreal, and first and second year undergraduate students at the University of Montreal. In practice since the majority of undergraduate students at the University of Alberta are enrolled in the three year pass degree program and only about 14 per cent of the Arts and Science Faculty students are enrolled in honors programs this meant that most members of this sub-sample were third year students, as we shall see. The Edmonton trade school sample was drawn to include all third and fourth year students enrolled and enough second year students to raise the total to the desired sample size. At the trade school in Montreal, similarly the sample was drawn from classes containing primarily first and second year students, although a certain number of third year students were included as well. The first and second year students at the University of Montreal were selected as most comparable with third and fourth year students at the University of Alberta.

Selection of faculties to be included in the sampling at the two universities was also made in such a way as to maximize comparability of the two samples. Accordingly the initial sample of University of Alberta students was drawn from the Faculties of Arts, Science, Engineering, Nursing and Medicine and Law. The initial sample of University



of Montreal students was drawn from the Faculties of Arts, Science, Engineering, Law, Medicine.

The sample design called for attaining questionnaire responses from about 100 male and 100 female students at each of four schools: The University of Alberta, the University of Montreal, a trade school in Alberta, and a trade school in Montreal. This original sample was actually augmented in two ways.

First, the response of the initial sample at the University of Alberta was so prompt and complete that the cost of this aspect of the study was well below the amount budgeted. Moreover, there was reason to fear that the sample as drawn was not representative of certain components of the student body, specifically those from more rural areas. Accordingly another sample was drawn from students enrolled in the Faculty of Education at the University of Alberta.

Second, an opportunity presented itself to obtain a sample of students at the University of Waterloo at minimum cost, through the friendly cooperation of Dr. Karl Peter, a former student of the investigator. Accordingly here again an effort was made to obtain 100 male and 100 female third and fourth year students at the University of Waterloo, drawn from the faculties of Arts, Science, Engineering, Nursing and Law and Medicine.

Rate of Return of the Questionnaires. Studies have shown that when one is seeking information on sexual behaviour from interview or questionnaire respondents, those willing to cooperate tend to be liberal in their standards and behavior, while those not willing to respond tend to be more conservative or conventional. Accordingly a necessary



TABLE II

DISPOSITION OF TOTAL ENGLISH CANADIAN SAMPLE DRAWN BY SCHOOL AND BY MAIL - TELEPHONE CONTACT

	Total Sample	Unable to Contact or Not Eligible	TOTAL CONTACTABLE AND ELIGIBLE			REFUSALS			USABLE RETURNS		
			Mail Contact	Telephone Contact	Total	Mail Contact	Telephone Contact	Total	Mail Contact	Telephone Contact	Total
Trade School	N 298 % 100	43 14.4	66	189	255 85.6	39 59.1	11 5.8	50 23.9	27 40.9	178 94.2	205 76.1
University of Alberta	N 457 % 100	106 21.0	22	329	351 79.0	7 31.8	36 10.9	43 12.2	15 68.2	293 89.1	308 87.8
University of Waterloo	N 269 % 100	54 20.1	86	129	215 79.9	8 9.9	10 7.8	18 8.4	78 90.1	119 92.2	197 91.6
Total	N 1024 % 100	203 19.8	174	647	821 80.2	174 31.0	647 8.8	13.5	120 69.0	590 91.2	710 86.5



condition for valid data in this area is a high response rate: the lower the rate the more likely are the findings of the research to err on the side of permissive. Considering only this factor there is basis for a high level of confidence in the representativeness of the data for the English sub-sample but there is scant basis for confidence in the representativeness of the data for the French Canadian sub sample.

Data relevant to the rate of return from the English sub sample is found in Table II, which shows the disposition of the total English Canadian sample, by school, and by telephone vs. mail contact. An initial combined sample of 978 subjects was drawn at the three English Canadian schools. Of these a total of 203 were either ineligible (124) because they were of Caucasian ancestry, or over 27 years of age, or because they had taken holy orders, or they could not be contacted (79). An additional 46 subjects were drawn at the various schools in order to substitute for this erosion of the original sample, these substitutes being drawn from the same faculties and year levels as the original sample members. Thus of the total sample drawn of 1024 (including the original members and the substitutes) 821 subjects or 80.2 per cent proved to be eligible and contactable. Adequately complete returns were actually received from 710 giving a rate of return of 86.5 per cent; a quite adequately high rate of return for a study of this kind. At the time of the coding of the questionnaires it was found that 10 of them were filled in by subjects who were either over 27 years of age or were of non-Caucasian ancestry. Thus the number of returns from English Canadian subjects on which this study is based is 700.





Table II shows that there were significant differences in the rate of return by those who were contacted by telephone in contrast to those contacted by mail only. A very much higher proportion of the former, 91.2 per cent, in contrast to the latter 69.0 per cent returned questionnaires. Similarly there were differences between the schools in rate of returns. The highest rate of return was at the University of Waterloo, 91.6 per cent, followed by the University of Alberta, 87.8 per cent, and the Northern Alberta Institute of Technology, 76.1 per cent. The low rate of return of the latter is strongly influenced by high proportion in this category which had to be contacted by mail, and the very low rate of return from the mail contact subjects. Of the 66 NAIT students who could only be contacted by mail, only 27 or 40.9 per cent filled out the schedule whereas 94.2 per cent of the 189 eligible students contacted by telephone did so. We have reason to believe that a substantive portion of these were in fact out of the city, in the apprenticeship training programs in other parts of the Province which are a part of the training routine in many of the programs at the school. These subjects' letters were forwarded to them by the Post Office - but we suspect that since they were not accessible to the school where the questionnaires were available, they simply didn't bother to answer.

The implications of the above is that a substantial proportion of the non-response rate, was supplied by subjects contacted only by mail, no doubt because a letter has neither the persuasive nor the pressuring consequence of a live voice on the telephone. Mail contact only subjects made up only 21.2 per cent of the total contactable and eligible English sub-sample, but they accounted for almost one half,



48.6 per cent of the non-respondents. This is significant in two ways. For about 80 per cent of the sample - those contactable by phone - the rate of non response was slightly less than 9 per cent. And for the 20 per cent having the higher non-response rate there is no reason to believe that the respondents differ from non-respondents in terms of sex permissiveness because sex was nowhere mentioned, either in the letters sent out or in the telephoned invitations to sample members to cooperate in the study.

In sum, in so far as the biasing effects of non-response is concerned there is no reason to believe that the returns here analyzed are biased either toward more or less of permissiveness than is found in the populations from which the samples were drawn.

The returns from the French Sampling were as follows. A sample of 260 students at the University of Montreal was drawn from which returns were received from 135 or just over half (51.9 per cent). A second effort was made to augment the university sample during June and July, 1968. At this time another sample was again drawn using the same criteria as before, and these subjects were contacted by telephone, the purpose of the research explained to them, and their cooperation was solicited. One hundred and ten, half male and half female indicated that they would fill out the questionnaire. Questionnaires were then mailed to them, but in the month preceding the Mail strike which began in mid July only 27 returns were received, giving a rate of return of only 24.5 per cent from this second sampling. Thus the 162 questionnaires received rate of return from the University of Montreal combined sample of 370 to whom questionnaires were mailed was only 43.8 per cent.



TABLE III

SELECTED CHARACTERISTICS OF SUBJECTS  
STUDIED FOR ENGLISH AND FRENCH CANADIAN SAMPLES

CHARACTERISTIC	ENGLISH		FRENCH	
	N	%*	N	%
Sex - Male Respondents	336	48.0	205	50.7
Age - Aged 20 or less	209	29.8	279	69.0
Aged 20 or more	142	20.3	41	10.2
Siblings - none or one only	219	31.3	79	19.6
4 or more	184	26.3	192	47.4
Born outside Canada	85	12.1	5	1.2
Generation in Canada first				
2nd or less	206	29.6	61	15.1
Has ever lived on a farm	266	38.3	159	39.2
Lived in one place all their lives	235	33.7	203	50.7
Lived in 5 or more different places	112	16.0	39	8.7
Lived longest in a city over 80,000	258	37.0	168	44.6
Occupation of father farmer	115	16.8	33	8.8
manual worker	187	27.4	171	42.9
Education of father - some university	86	12.4	38	9.4
Education of mother - some university	39	5.5	5	1.2
Mother never worked	375	54.2	311	78.5
Respondents' parents living together	602	86.0	344	85.1
Average marks in high school less than 66%	287	41.6	70	17.8
Roman Catholic affiliation	137	20.6	386	98
Attend church 4 or more times/month	161	23.1	220	54.8
Rated self "not very" or "not at all religious"	322	46.4	167	41.6
Income no more than \$5000	141	20.8	132	35.2
Income over \$11,000	147	21.6	53	14.1
Male respondents own a car	165	58.1	23	12.0
Now engaged or married	111	16.0	13	3.2
Ever engaged or married	190	27.2	27	6.7
Live at home with family	201	32.7	255	66.2
Could entertain opposite sex friend				
alone anytime at all	145	23.8	88	22.8
Self rating as "quite" or "fairly attractive"	291	41.7	108	27.8
High School controls "very", or "somewhat strict"	325	46.6	No Data	
High School controls confused	150	21.5	No Data	
Males ever experienced intercourse	188	56.4	128	63.1
Females ever experienced intercourse	155	43.0	59	29.9

\*Percentages are proportion of those answering the question.



Precise data on the rate of return from the Montreal trade school sample is lacking. It is known that the questionnaire was filled out by 242 members of the classes included in the sample who were in attendance on the day that the questionnaire was administered. However what the full enrollment of these classes should have been, that is, what proportion of students were absent at the time it was administered, and what the rate of non-response was, are not known.

In sum while the rate of return from the Montreal trade school although not precisely known, appears to be quite satisfactory, this is far from true of the University of Montreal sample. The difficulty is not only was the combined rate of return only 43.8 per cent from the two samplings; but all included in the sample did receive copies of the questionnaire. Thus whereas non-respondents in Alberta were not aware that it was a questionnaire dealing in part with sexual attitudes and behaviors that they chose not to fill out, non-respondents in Montreal were aware of this. Thus the biasing trend which was noted above, for respondents to be distinctly more permissive in their sexual orientation, may very well be operating with the French Canadian respondents.

Characteristics of the Sample Studied. In Table III is found a listing of some of the more informing characteristics of the samples which were studied. I will comment on some points of comparison between the English and French Canadian samples.

The data show a number of interesting contrasts between the two samples. The members of the French Canadian were distinctly younger: with 69 per cent as compared with 29.8 per cent of the English Canadian sample aged 20 or less, and they came from larger families, 47.4 percent having 4 or more siblings as compared with 26.3 per cent of the latter.





The English Canadians were more often born outside of Canada (12.1 per cent vs. 1.2 per cent). They were also more mobile, only one third having lived in one place all their lives as compared with half of the French Canadians. The same proportions had lived on a farm in both samples, but more French than English Canadians had lived longest in a large city. The former reported their fathers were farmers only half as often (8.8 per cent) as the latter (16.8 per cent) but they far more often reported their fathers were manual workers - 42.9 per cent as compared with 27.4 per cent. There were parallel differences between the two samples in educational attainments of mothers and fathers, and in family income. Twenty one per cent of the English Canadians and 35.2 per cent of the French Canadians reporting no more than \$5000 of family income. These differences in prosperity, as well as differences in locale are reflected in more frequent car ownership by English than French male sample members, the figures being 58.1 and 12.0 per cent respectively. Respondents' mothers had worked twice as often in the English (45.8 per cent) as in the French Canadian samples (21.5 per cent).

About 85 per cent of both groups come from homes where both parents were living together. Almost all (98.0 per cent) of the French Canadians reported Roman Catholic affiliation while only 20.6 per cent of the English Canadians did. The former more often reported themselves as "not very" or "not at all religious" (41.6 per cent) as compared with 46.4 per cent) but the more than twice as often reported church attendance 4 or more times per month the proportions being 54.8 per cent vs. 23.1 per cent. They also lived at home with their families



TABLE IV

AGE BY SCHOOL FOR  
 ENGLISH SAMPLE MEMBERS *and French*

School	Age							
	20 or less		21		22 or more		total	
	N	%	N	%	N	%	N	%
U. of Alberta	66	22	115	38	124	41	305	44
U. of Waterloo	19	10	58	30	115	60	192	27
English Trade School	132	65	42	21	29	14	203	29
Total English	217	31	215	31	268	38	700	100
U. of Montreal	60	38	34	21	66	41	160	42
French Trade School	195	99	15	7	8	4	218	58
Total French	225	67	49	13	74	20	378	100



twice as frequently (66.2 as compared with 32.7 percent) as the English Canadian respondents, but the same proportions of both groups, about 23 per cent, reported being able to entertain a friend of the opposite sex alone in their residences "any time at all." There were striking differences between the two samples in courtship status, which may or may not merely reflect the differences in age. Sixteen per cent of the English, but only 3.2 per cent of the French Canadians were engaged or married when they filled out the questionnaire, and 27.2 per cent of the former but only 6.7 per cent of the latter reported that they had ever been engaged or married. Male members of the former group were less often sexually experienced (56.4 per cent) than males in the latter group (63.1 per cent) but the reverse was true for females, the proportions being 43.0 and 29.9 per cent.

In Table IV is found the tabulation of the ages of the student respondents by the school that they were attending at the time that they filled out the questionnaire, for the English and French speaking samples. The samples show that the French sample is quite clearly younger than the English sample, and that the trade school sample are very much younger than the University samples. One index of the age difference between the language samples is seen in the fact that while only 2 per cent of the English students were only 18 years of age when they filled out the questionnaire, no fewer than 25 per cent of the French students were only 18. At the other extreme 14 per cent of the English as compared with 4 per cent of the French students were 22 years of age or older. The differences between the two language samples are not merely to be explained by the fact that a larger portion of the



TABLE V

YEARS ENROLLED IN SCHOOL WHERE  
CURRENTLY ENROLLED BY SCHOOL  
FOR ENGLISH AND FRENCH SAMPLE MEMBERS

School	1		Years Enrolled				Total	
	N	%	N	%	N	%	N	%
U. of Alberta	18	6	27	9	251	85	296	43
U. of Waterloo	8	4	8	4	175	92	191	28
English Trade School	50	25	122	61	29	14	201	29
Total English	76	11	157	23	455	66	688	100
U. of Montreal	40	26	98	63	18	11	156	43
French Trade School	119	57	80	38	11	5	210	57
Total French	159	43	178	49	29	8	336	100





English speaking sample was composed of the trade school students, who, as we have seen, were younger than the university students. Only 17 per cent of the English speaking University students were 20 years of age or less, as compared with 38 per cent of the University of Montreal students.

In Table V is found the tabulation of the years students reported that they had been in attendance at the school where they filled out the questionnaire, by the school they were attending. Unfortunately the questionnaire was asked as indicated above, rather than asking the number of years of post secondary school education completed. The result is that a certain number of transfer students who had completed one or more years of post secondary schooling elsewhere show up in the table as first or second year students. The data in Table V show that more French speaking students were first year students at the school where they filled out the questionnaire (43 per cent) than English speaking students (11 per cent), and also that school students were first year students than University students. The proportion there were more first year students among the trade school (41 per cent) than among the university (10 per cent) students. Again the differences between the two language samples are not to be explained by the fact that there was a higher proportion of trade school students in the French than in the English language samples. No less than 26 per cent of the University of Montreal students were in their first year, as compared with 5 per cent of the English speaking university students. Note that this was called for in the sampling design, since it appeared that first and second year University of Montreal students would be generally comparable with the third and fourth year students at English universities, because of the differences between the Quebec, and English



Canadian school systems.

It is important to emphasize the age differences between the English and French speaking, and between the trade school and the university students. One area of major interest in this study is in permissiveness in sex standards and behaviors. We have seen that other studies have demonstrated a direct relationship between age of respondents, and permissiveness. It is apparent that if differences in permissiveness are found between the language or the school samples it will be impossible to determine whether these differences are the result of age, or of cultural conditioning and background experience.

#### IV. Analysis of the Data

Following the receipt of the completed questionnaire the various scales were scored, and the various items in the questionnaire were coded, twice as a check on coding accuracy, to convert the responses into a form appropriate for computer analysis.

Two types of analysis were performed. In both cases the first step was differentiation of independent or predictor variables and dependent or criterion variables. The more elementary form of analysis involved cross tabulating responses to an independent and a dependent variable in order to determine whether there was any association between the two, and if so, what the strength of the relationship was. The chi square statistic was used as a test of the non-randomness of the distribution, the 5 per cent level being chosen as the criterion of significance. That is, distributions that might occur by chance 6 or more out of every 100 times are ignored as non-significant in the discussions which follow. The Pearson product moment correlation coefficient and the biserial R were the statistics used to measure the strength of the relationship.



The results of this first analysis took the formed lists of independent variables which were significantly associated with each of the dependent variables. These cross tabulations were run separately for the French and English Canadian data, because of the non-comparability of these data, as described above.

A weakness with this type of analysis, however, is that many questionnaire items tend to index the same conceptual variable: occupation of the father, education of the father, and size of family income, for example, all tend to index socio-economic status. Moreover many items are "impure indices" which compound two or more conceptually independent variables. For example whether or not a subject can entertain a person of the opposite sex alone "at any time" or not, is a function in part of his age, as well as of the controls to which he is subject. Accordingly it would be desirable to have a procedure which would identify "pure" indices. Further, it would be desirable to have a procedure which would measure the independent contribution of a "pure" predictive variable to the variance in the criterion variable. Otherwise the relationship between a predictor and the criterion may be merely a function of the multiple correlations of the predictor with other predictors which are independently associated with the criterion.

Statistical techniques are available both for the identification of pure indices, and for determining the independent contribution of a predictor to the variance in the criterion. The technique for identification of pure indices involves factor analysis of the set of variables available, the identification of statistically significant and conceptually meaningful factors, and then the calculation of factor scores



for each of these factors, for each respondent. In the present study, both the independent variables, and the dependent variables were factor analyzed, and factor scores calculated.

The technique for determining the independent contribution of a predictor to the variance in the criterion is step regression analysis, which permits identification of the significance of the independent association of the predictor and the criterion measures, and also the proportion of the variance in the latter which is independently accounted for by the former. In the present study, each of the dependent variable factors, and several dependent variables as well were used in step regression analyses as criterion measures, and all of the independent variable factors were used as predictors. These analyses were performed separately for the French and the English Canadian samples, because differences in the data available resulted in somewhat different factors emerging from the factor analysis for these samples.

The only disadvantage of this procedure, and the reason for making use of both cross tabulation and regression analysis procedures, is that regression analysis does require 100 per cent complete data. The result is that the more variables one includes in the factor analysis the greater the likelihood that any particular schedule cannot be used in the regression analysis because it is incomplete on one or more of the included items. Hence the regression analysis is performed on what is likely to be a badly eroded sample, and further, and some of the variables one is interested in are perhaps not included in the factor analysis because there was a higher than average non-response rate to this item, and thus it was too costly, in terms of sample size, to use. We shall see that in the regression analyses involving both predictor





and criterion factor scores, the English sample was reduced from 700 to 516., and the French Canadian sample was reduced from 404 to 216.

This chapter concludes the material on how this study was performed. We turn now to the findings of the study. The next chapter will present the findings on changing orientations to courtship for the English Canadian sample, and the following chapter will present the findings for the French Canadian sample.



Footnotes - Chapter III

1. Ira L. Reiss, The Social Context of Premarital Sexual Experience (New York: Holt, Rinehart and Winston, 1967), pp. 21-22.
2. Charles W. Hobart, "Marital Role Opinions and the Courtship Process" unpublished theses presented to the Department of Sociology, Indiana University, 1955. Marie S. Dunn, "Marriage Role Expectations of Adolescents", Marriage and Family Living, Vol. 22, (May 1960), pp. 99-111.
3. E.J. Shoben Jr., "The Assessment of Parental Attitudes in Relation to Child Adjustment", Genetic Psychological Monographs, Vol. 39, (1949), pp. 103-148.
4. Reiss op.cit., p. 77.
5. Johnson, Benton, The Comparative Value Project, National Institute of Mental Health, Grant No. 4309-R1. United States Government.
6. Dwight G. Dean, "Alienation: Its Meaning and Measurement", American Sociological Review, Vol. 26, (October 1961), pp. 753-758.
7. H.J. Eysenck, Manual of the Maudsley Personality Inventory. Buckhurst Hill, Essex, Chigwell Press, 1959.
8. For example one question asked "With how many people have you engaged in petting below the belt, in all? \_\_\_\_, Did your experience involve: boy petting girl only \_\_\_\_, girl petting boy only \_\_\_\_, both petting each other \_\_\_\_).
9. A copy of the letter which was mailed out to those uncontactable by phone, and of the followup letter which was sent where necessary, is found in Appendix C.



## Chapter IV

### Orientations to Courtship Among English Sample Members

The major findings of this research are presented in this and the following three chapters. In the present chapter we shall present information on the attitudes and behavior of English sample members as these relate to changing orientations to courtship. The same information for the French sample members is presented in the following chapter. This separation was made because the detail of the material would have made a single chapter overly long. The reader will recall that separate analysis of the data for the English and French Canadian samples is necessary because of the sizable differences in the content of the questionnaires, and in the representativeness of the two samples. In subsequent chapters are found discussions of the data relating to trial marriage and to marriage role expectations.

The plan in the organization of these data is first to present the distributions of responses to relevant items in the questionnaire for males and females for English sample in order to provide an answer to the question: what is the existing pattern of attitudes and behavior? Then we shall present the results of the



TABLE I

ENGLISH SAMPLE MEMBERS AGREEING WITH ITEMS OF THE ROMANTIC LOVE SCALE BY SCHOOL AND BY SEX, WITH COMPARISON DATA FROM REISS<sup>1</sup>

REISS STUDENT SAMPLE	TOTAL ENGLISH SAMPLE		U. OF ALBERTA		U. OF WATERLOO		TRADE SCHOOL						
	TOTAL	M F	TOTAL	M F	TOTAL	M F	TOTAL	M F					
True love leads to almost perfect happiness. Agree.	74%	75%	77%	73%	74%	77%	72%	78%	84% <sup>b</sup> 71%				
When one is in love, the person whom he loves becomes the only goal in his life. He lives almost solely for the other. Agree.	56	54	55	52	49	53	46	42	41	42	71	71	70
True love will last forever. Agree.	52	55	52	58	52	48	56	53	47	58	62	63	62
There is only one real love for a person. Agree	27	29	30	29	24	25	23	23	23	24	43	43	44
True love is known at once by the people involved. Agree.	22	22	25	19	20	23	16	17	17	17	30	37 <sup>b</sup>	24
Doubt may enter into real love. Disagree.	22	18	19	16	14	13	16	17	16	19	23	31 <sup>a</sup>	15
Even though one's past love affair was not as strong as the present one, it may still have been a real love affair. Disagree.	13	13	13	13	11	9	12	12	14	11	18	19	17
Conflict can be a part of real love. Disagree.	12	7	8	6	6	7	5	6	7	6	9	11	8
Number of respondents.	546	697	335	362	283	149	134	183	90	93	200	97	103
Romanticism score, 21 or more.		36	39	34	32	34	30	28	29	28	52	57	47

<sup>1</sup> 546 White American Students, Ira L. Reiss, The Social Context of Premarital Sexual Permissiveness, New York: Holt, Rinehart & Winston, 1967, p. 79.

a - signifies differences between males and females statistically significant at 1% level.

b - signifies differences between males and females statistically significant at 5% level.





regression analysis which provide some answers to the question: what kinds of backgrounds or prior experience are associated with these attitudes and behaviors.

#### A. Description of Attitudes and Behavior

In this section we shall present information, first of all on attitudes toward romantic love and toward various forms of premarital sexual behavior, second on experience of various forms of premarital behavior, third on a cluster of items dealing with certain behaviors associated with sexual intimacy, and the consequences of sexual intimacy, and fourth on changes in sexual attitudes and behaviors.

#### I. Attitudes Toward Romantic Love and Various Premarital Sexual Behaviors

In Table I is found the proportions of the 700 English Canadian sample members who made romantic responses to the items of the romanticism scale by school sub-sample and by sex, together with the responses of the 546 white members of Reiss' student sample to these same items. It is apparent that the pattern of romantic beliefs of the Canadian students is quite similar to that of the American students despite the fact that the responses of the former did form a Guttman scale, while those of the latter did not. In general, slightly fewer Canadians than Americans agreed with six of the eight statements especially numbers four, five, and eight. This



AGREE WITH ATTITUDES	TOTAL SAMPLE		REISS WHITE COLLEGE STUDENTS		REISS WHITE STUDENT SAMPLE		U. OF A.		N.A.I.T.		U. OF W.	
	TOTAL		TOTAL		TOTAL		TOTAL		TOTAL		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
	TOTAL		TOTAL		TOTAL		TOTAL		TOTAL		TOTAL	
NUMBER OF RESPONDENTS	681	329 352	452		811	405 434	296	145 151	198	97 101	187	87 100
Higher Permissiveness score for males than females.	28	27 28	--		--	-- --	27	24 30	32	33 31	24	27 20
Higher non-affection per- missiveness score for males than females	28	31 24	--		--	-- --	26	26 26	34	40 <sup>b</sup> 28	30	35 25
Believe in double standard, strong disagree.	59	57 61	--		--	-- --	60	57 63	52	53 51	66	63 68
Believe in single standard, agree & strong agree.	64	62 66	--		--	-- --	67	62 72	54	58 50	69	64 73

<sup>1</sup>Reiss, op.cit., p. 29.

<sup>2</sup>Ibid., p. 225.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 33

a - signifies male-female differences are significant at 1% level.

b - signifies male-female differences are significant at 5% level.

-- signifies data not available.



TABLE III

ATTITUDES OF ENGLISH SAMPLE MEMBERS TOWARDS VARIOUS FORMS OF SEXUAL PERMISSIVENESS  
FOR FEMALES BY SCHOOL, AND SEX WITH COMPARISON DATA FROM REISS

AGREE WITH ATTITUDES:	TOTAL SAMPLE		REISS WHITE COLLEGE STUDENTS 4		REISS WHITE STUDENT SAMPLE		U. OF A.		N.A.I.T.		U. OF W.	
	TOTAL	M F	TOTAL	M F	TOTAL 1	M2 F3	TOTAL	M F	TOTAL	M F	TOTAL	M F
1. No petting.	11%	9% 12%	13%		18%	8 <sup>b</sup> 23%	11%	9% 13%	11%	11% 11%	9%	6% 12%
2. Pet acceptable when engaged or in love.	89	91 88	87		82	92 <sup>b</sup> 77	89	91 97	89	89 89	91	94 88
3. Pet if feel strong affection.	76	82 <sup>b</sup> 69	67		57	70 <sup>a</sup> 46	75	83 <sup>b</sup> 67	78	79 76	75	83 <sup>b</sup> 67
4. Pet even though not particularly affectionate toward partner.	30	45 <sup>a</sup> 17	20		18	--	34	52 <sup>a</sup> 17	29	43 <sup>a</sup> 15	27	38 <sup>a</sup> 17
5. Intercourse only if engaged or in love.	56	66 <sup>b</sup> 47	44		44	64 <sup>a</sup> 32	61	71 <sup>b</sup> 52	46	58 <sup>a</sup> 35	59	66 <sup>b</sup> 53
6. Intercourse if feel strong affection toward partner.	37	49 <sup>a</sup> 26	26		27	42 <sup>a</sup> 14	43	54 <sup>a</sup> 32	27	39 <sup>a</sup> 15	40	49 <sup>b</sup> 31
7. Intercourse though not particularly affectionate toward partner.	13	24 <sup>a</sup> 4	14		11	19 <sup>b</sup> 4	18	30 <sup>a</sup> 6	10	21 <sup>a</sup> 0	10	17 <sup>b</sup> 4
8. No premarital intercourse.	44	34 <sup>b</sup> 53	34		56	36 <sup>a</sup> 68	39	29 <sup>b</sup> 48	54	42 <sup>a</sup> 65	41	34 <sup>b</sup> 47
9. Discrepancy between 3 & 4.	46	37 <sup>b</sup> 52	47		39	--	41	31 <sup>b</sup> 50	49	36 <sup>a</sup> 61	48	45 <sup>b</sup> 50
10. Discrepancy between 6 & 7.	24	25 22	12		16	23 <sup>b</sup> 10	25	24 26	17	18 15	30	32 27



AGREE WITH ATTITUDES:	TOTAL SAMPLE		REISS WHITE COLLEGE STUDENTS		REISS WHITE STUDENT SAMPLE		U. OF A. TOTAL		N.A.I.T. TOTAL		U. OF W. TOTAL	
	TOTAL	S F	TOTAL	S F	TOTAL	M F	TOTAL	M F	TOTAL	M F	TOTAL	M F
NUMBER OF RESPONDENTS	681	329 352	444		811	405 434	296 145 151	198	97 101	187	87 100	
Premarital sex is good	44	50 38			--	-- --	46 54 <sup>b</sup> 39	40	47 34	44	48 41	
Feels engaged man may properly have intercourse with fiancé.	47	60 <sup>a</sup> 35			--	-- --	54 65 <sup>a</sup> 43	36	51 <sup>a</sup> 22	47	57 <sup>b</sup> 39	
Feels engaged woman may properly have intercourse with fiancé.	46	58 <sup>a</sup> 35			--	-- --	54 65 <sup>a</sup> 43	37	51 <sup>a</sup> 24	44	52 <sup>b</sup> 36	

a - signifies male-female differences are significant at the .01 level.

b - signifies male-female differences are significant at the .05 level.

-- signifies data not available.

<sup>1</sup> Reiss, Op.Cit., p. 29.

<sup>2</sup> Ibid., p. 225

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 33.





is probably a result of the fact that Reiss' sample included about 25 per cent high school students, however, since the latter were more romantic than college students. Accordingly it is not possible to say that either sample is "more romantic" than the other. They appear to be quite equal in this respect.

The data in Table I show further that the male respondents consistently made romantic responses to these items slightly more frequently than did the females. Reiss found this pattern as well.

If we look at the sub-samples for the three schools we find that the students attending the Alberta trade schools consistently more frequently made romantic responses than did the students attending the two universities. The Waterloo students were slightly but consistently less romantic in their responses than were the Alberta university students. The differences between the trade school and the university students were most pronounced in the case of two items. Agreement responses were made to the item "When one is in love, the person whom he loves becomes the only goal in his life. He lives almost solely for the other." Seventy one per cent of the trade school students, as compared with 42 per cent of the Waterloo, and 49 per cent of the Alberta university students. Similarly, 43 per cent of the first group, as compared with 23 per cent of the second and 24 per cent of the third, agreed that "There is only one real love for a person." It is possible that these differences are explained in terms of age since more youthful subjects do more often make romantic responses, and we noted earlier that the trade school students are younger than the Alberta and the Waterloo university students.

In terms of sex differences, these school samples show that there



are no differences between males and females in the Waterloo sample, very slight differences in the Alberta University sample, and distinct differences in the trade school sample, with males more romantic than females in the last two cases.

In Tables II and III are found a summary of the attitudes of those of the 700 English Canadian sample members who responded to the items of the Reiss Sex Permissiveness Scale. The data show that the male and female students in our sample are more permissive than were the male and female students in Reiss' sample. Only 8 per cent of our students, as contrasted with 15 per cent of Reiss' students (and 11 per cent of his white college students) said petting was never permissible for the unmarried man, and 11 per cent of our students as contrasted with 18 per cent of Reiss students (13 per cent for white college students) said that it was not permissible for the unmarried woman. At the other extreme the discrepancies were much smaller. Those permitting intercourse for a man even though he is not particularly affectionate toward his partner include 25 per cent of our student sample and 21 per cent of Reiss student sample (21 per cent for white college students) and those permitting such freedom to women include 13 per cent and 11 (and 14) per cent of the student samples, respectively.

It is clear from the above that the students in both samples are willing to grant more sexual freedom to men than to women, the impact of the double standard appears to be about equal in the two samples. It is further clear from the data in the tables, that women are less permissive in their attitudes toward both male and female sexual behavior than are men. Women show more impact of the double standard than do the



men; that is, the discrepancies between behaviour seen as permissible for males and for females are greater among female respondents in most cases than among male respondents.

Turning to the school sub-samples, it is clear that the Alberta university students are the most permissive group, slightly more so than the Waterloo students, and that the trade school students are distinctly less permissive than the two former groups. It may well be that it is the afore mentioned age differences which account for this differential. In general, the data show that Alberta university students felt that strength of affection between couple members should make less difference in determining permissibility of petting intimacy than did members of the other two school samples, while for permissibility of intercourse, the strength of affection was least significant for trade school students. Alberta university women showed a somewhat stronger double standard orientation than men, while Waterloo women showed a somewhat weaker double standard orientation than men.

Some indication of the extent to which sexual intimacies are viewed hedonistically (purely as a source of enjoyment) or as an expression of affection may be seen in the data in Tables II and III. Lines 3 and 4 in the tables show the proportions feeling that petting is acceptable between couple members who are strongly affectionate, and members feeling no particular affection toward each other. Similarly, lines 6 and 7 in the tables show the proportions feeling that sexual intercourse is acceptable between couple members who are strongly affectionate, and who feel no particular affection toward each other. The discrepancies between these pairs of proportions are found in lines 9 and 10 respectively. The data



show that for both petting and intercourse behavior, sizable proportions of respondents felt that the behavior was more acceptable when couple members were affectionate than when they were not affectionate. For both male and female subjects the discrepancies were larger in the case of petting, than in intercourse behavior, because a much larger proportion of subjects felt that premarital petting was acceptable than felt that pre-marital intercourse was acceptable. Although the data which Reiss published do not permit between sex comparisons, the data for his total student sample, shown in the table, do show the same pattern as our data.

Women emphasize more the significance of the affectional relationship between couple members in determining what kinds of intimacies are permissible than do men, as line 9 in the tables show. This line shows that 35 per cent more women feel that premarital petting is acceptable for men where they "feel strong affection" for their partners than where they are "not particularly affectionate". For men this figure is 23 per cent. Similarly, 52 per cent more women feel that premarital petting is acceptable for women where they "feel strong affection" for their partners, than where they were "not particularly affectionate." For men this figure is 37 per cent. The significance of these figures is that the greater the difference between behavior seen as appropriate when couple members are "not particularly affectionate" and when they "feel strong affection" the more strongly the norm that "intimacies should be reflective of genuine depth of feeling between couple members sharing them" appears to be operating. Similarly, the greater the differences between behavior seen as appropriate for males and females the greater the





identification with the double standard. The figures cited above accordingly have two significances. In the first place, both male and female subjects felt that women should be more strongly influenced by the norm just stated than should men, since the significance of affection for petting in the case of women was 52 per cent according to women and 37 per cent according to men, and the figures in the case of men were 35 per cent according to women and 23 per cent according to women. These figures reflecting significance of affection for intercourse were very much influenced by lower perceptions of permissibility of pre-marital intimacy under any circumstances, and by sex differentials in these perceptions, as line 10 in the two tables shows. In the second place female subjects felt that both men and women should be more strongly influenced by the norm than did men. Accordingly it is clear that two kinds of double standard are found in our data. There is male and female consensus that men should be less bound by the "intimacy only where there is strong affection" norm than women; and in the second place women have internalized this norm more frequently, and apply it to both men and women, more than do men.

When we examine the data for the individual schools for differences in identification with this norm some interesting patterns emerge. The between sex differences in perception are minimized in the Waterloo sample and maximized in the trade school sample. That is there is more agreement on the part of men and women concerning appropriate behavior for one sex, and for the other sex, among the students from the first, than those from the second school. In the second place, however, the differences between the behavior seen as appropriate for all males, and that seen as appropriate for all females, by both males and females are slightly



larger for the Waterloo sample, than they are for the two Alberta samples.

Two kinds of double standard scores may be derived using the Reiss Sexual Permissiveness Scale. The basic double standard score involves comparing the Male Permissiveness score with the Female Permissiveness score for each subject. Subjects showing a higher score for males than for females are classed as double standard adherents. Similarly, the non-affection double standard score involves comparing the male non-affection permissiveness score with the comparable female score for each subject, and classifying those scoring higher on the former than the latter as double standard adherents.

Tables II and III show the proportions of males and females in the total sample and in the school sub-samples who were identified as double standard adherents using this technique. Unfortunately Reiss does not publish comparable data for his student samples. The data show that for the total sample there are no differences between male and female respondents on the double standard score. However on the non-affection double standard score, men are found to be adherents somewhat more frequently than women, the proportions being 31 and 24 per cent, respectively.

There are slight differences between the three school samples in terms of these scores. A higher proportion of trade school subjects were identified as double standard adherents (32 per cent) using the double standard score, than of U. of A. students (27 per cent) or U. of W. students (24 per cent). In terms of the non-affection double standard score, these proportions were 34 per cent, 26 per cent and 30 per cent. The between sex differences for these three sub-samples show no very clear pattern.



TABLE IV

INCIDENCE OF VARIOUS SEXUAL EXPERIENCES WITH INFORMATION ON RELATIONSHIP TO PARTNERS, FOR ENGLISH SAMPLE MEMBERS WITH COMPARISON DATA FROM MANN<sup>1</sup>

SEXUAL ACTIVITIES	MANN'S SAMPLE		TOTAL SAMPLE		U. OF A.			U. OF W.			TRADE SCHOOL				
	M	F	TOTAL	M	F	TOTAL	M	F	TOTAL	M	F	TOTAL	M	F	TOTAL
7-44 Has never petted.	15%	23%	8%	9%	8%	9%	12%	6%	9%	6%	12%	7%			
5-43 Has ever petted.	85	77	92	91	92	91	88	94	91	94	88	93			
7-44 Has petted but not gone past above belt petting.	24	31	12	10	14	12	10	13	12	12	13	17			
7-44 Has gone past above but not below belt petting.	27	31	25	21	30	25	18 <sup>b</sup>	31	33	30	36	41			
5-45 Total experienced in be- low belt petting.	62 <sup>a</sup>	46	80	82	78	79	77	81	79	83	74	76			
5-47 Respondent was in love with all partners.	--	--	43	27 <sup>a</sup>	59	41	25 <sup>a</sup>	55	47	31 <sup>a</sup>	63	60			
5-48 Respondent was going steady with all partners.	--	--	35	21 <sup>a</sup>	48	33	21 <sup>a</sup>	43	36	26 <sup>a</sup>	47	56			
5-46 Experienced mutual pet- ting below the belt.	--	--	63	67	59	62	66	57	69	73	65	54			
5-50 Has experienced intercourse	35 <sup>b</sup>	15	50	56 <sup>b</sup>	44	55	60	50	46	53	40	37			
5-55 Respondent was in love with all intercourse partners.	--	--	50	34 <sup>a</sup>	70	47	33 <sup>a</sup>	64	59	45 <sup>a</sup>	75	77			



SEXUAL ACTIVITIES	MANN'S SAMPLE		TOTAL SAMPLE		U. OF A.		U. OF W.		TRADE SCHOOL	
	M	F	TOTAL		TOTAL		TOTAL		TOTAL	
					M	F	M	F	M	F
5-56 Respondent was going steady with all intercourse partners.	--	--	36	21 <sup>a</sup>	36	23 <sup>a</sup>	36	26 <sup>a</sup>	33	15 <sup>a</sup>
5-57 Respondent was engaged to all intercourse partners.	--	--	20	14 <sup>b</sup>	20	16 <sup>b</sup>	21	13 <sup>b</sup>	19	11 <sup>a</sup>
Number of respondents	80	40	693	334	300	149	192	90	201	95

<sup>1</sup> Mann, "Canadian Trends in Premarital Behavior",  
Bulletin of the Council for Social Service,  
No. 198 (Dec., 1967), p. 28.

a - signifies differences between males and females  
are significant at 1% level.  
b - signifies differences between males and females  
are significant at 5% level.  
-- no data available.





The data reviewed show rather clearly that both men and women in the sample continue to be influenced by the double standard, and in about equal proportions. The University of Waterloo students appear to be generally least influenced by this standard, while the trade school students reflect the most influence.

## 2. Premarital Sexual Experience

We turn now from data on the attitudes of our sample members toward various forms of sexual behavior, to their actual experience of these behaviors. In Table IV are found the proportions of subjects who have experienced various forms of premarital sexual behavior, by school sub-sample and by sex, together with comparable data for Mann's sample of students at an Eastern Canadian University. It is clear, first of all, that our sample is very much more sexually experienced than is Mann's. Almost twice as many men, and three times as many women in his sample as compared with ours had never petted, and our men and women students exceeded his in intercourse experience by almost the same proportions. The explanation for these discrepancies would appear to lie, not in sampling bias, since the proportions of respondents were very high in both studies, but rather in the selection of schools and of students within schools, as some of the data in the table show. It is particularly significant that our Alberta and Waterloo university sample, which includes 497 of the 700 English sample members, are composed of third and fourth year students, while Mann selected his sample from the total student body, thus including perhaps a majority of first and second year students in his sample.

It is possible to attempt an estimate of the incidence of intercourse for the all male, and female Alberta university students as follows.



As indicated above, sample data were available only for third and fourth year male and female students at this university. However the questionnaire was initially pre-tested on two classes in Principles of Sociology, which were made up of 167 first and second year students out of a total of 176 students. Accordingly the questionnaires from this pretest "sample" (which was clearly non-random) which did include students from a wide cross section of the university, were scanned to determine the incidence of premarital intercourse among first and second year students. The intercourse rates found in this pretest sample for first and second year female students were 10.5 and 9.1 per cent respectively, and for comparable males they were 38.7 and 42.9 per cent. An estimate of premarital intercourse experience among male and female students in the university as a whole, was obtained by weighting the number of first, second, third, and fourth year male and female students by the intercourse incidence rates for each of these categories, and thus obtaining an incidence rate for male and female students as a whole. The incidence rates for the first and second year students were obtained from the pretest samples; those for the third and fourth year students were obtained from the study sample. The rates obtained for the University of Alberta as a whole, using this procedure, were 21.9 for females, and 47.4 for males. These rates are distinctly higher than those found by Mann, which were 15 per cent for females and 35 per cent for males. However it should be noted that the Alberta university study sample, shows higher incidence rates than does the Waterloo sample for both men and women, the rates for men being 60 and 53 per cent, and for women being 50 and 40 per cent, respectively. These data suggest that Alberta rates may be higher than



Eastern rates by from 7 to 10 per cent in the present case.

Subjects who indicated that they had been involved in "petting below the belt" were asked with what proportion of their partners were they in love and were they going steady. Those who indicated that they had had intercourse experience were asked these same two questions, and the proportion to whom they were engaged. The responses of male and female subjects for the total sample and for the school sub-samples are found in Table IV.

The data show that among those who have "petted below the belt" 43 per cent say they were in love with all of their partners, but male subjects report this less than half as frequently (27 per cent) as females (59 per cent). Similarly over one third (35%) of the total sample reported that they were going steady with all with whom they had petted below the belt, but again men so reported less than half as frequently (21 per cent) as women (48 per cent).

The pattern is the same with those who have experienced intercourse. Half of the total number so experienced said they were in love with all of their intercourse partners, but this included only 34 per cent of the men and 70 per cent of the women. The comparable proportions for those reporting they were going steady with all of their intercourse partners are 36 per cent, 21 per cent, and 54 per cent. For those reporting they were engaged to all their intercourse partners the proportions were 20 per cent, 14 per cent and 29 per cent, respectively. These data clearly show, that the male sample members not only more frequently than the females members say they feel it is acceptable for men to engage in sexual intimacies with partners for whom they feel no particular affection, but that they do so have accordingly, as well.



If we turn to the data for the three school sub-samples, generally we find that at advanced levels it is the University of Alberta sample which is most sexually experienced and which least frequently reports close emotional involvement with the relationship partner. There are few differences between the other two samples in sexual experience, but generally it is the Waterloo sample which most frequently reports close emotional involvement with the relationship partner. More specifically, there are few differences between the samples in incidence of petting below the belt - about 80 per cent in all cases - but the U. of A. sample members reported they were in love with all their partners in this petting less often (41 per cent) than did the U. of W. member (47 per cent). This differential was about equally large for the male and female components of these samples.

As noted earlier, intercourse experience was more common among U. of A. subjects (55 per cent) than among U. of W. or trade school subjects (46 per cent) in both cases. This held for both the male and the female sample members. The proportion of subjects saying they were in love with all their intercourse partners was lower for the U. of A. (47 per cent) and trade school (46 per cent) samples, than it was for the U. of W. sample (59 per cent). Among the men, however, those in the trade school sample least frequently said they were in love with all of their intercourse partners (24 per cent) followed by the U. of A. males (36 per cent) and the U. of W. males (45 per cent). It seems probable that it is the more sexually exploitative attitude characteristic of lower class males which accounts for this small proportion of the trade school as contrasted with the university student males. Among the female respondents, by contrast it was the trade school students who most frequently reported





TABLE V

## ATTITUDES TOWARD SEXUAL NORMS OF ENGLISH SAMPLE MEMBERS

BY SCHOOL AND SEX, WITH COMPARISON DATA FROM MANN<sup>1</sup>

ATTITUDES TOWARD SEXUAL NORMS	MANN'S SAMPLE		TOTAL ENGLISH SAMPLE			U. OF A.			U. OF W.			TRADE SCHOOL		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F
Is not satisfied with societies' sexual codes.	43%	31%	51%	51%	51%	57%	60%	54%	58%	51 <sup>b</sup>	64%	36%	39%	33%
Church's teachings about sex norms are not satisfactory & realistic.	75	64	69	72	67	74	77	71	74	73	75	58	64	53
I try to follow the church's teachings on sex.	26	51	29	21 <sup>a</sup>	37	24	15 <sup>a</sup>	34	28	24	32	37	30 <sup>b</sup>	44
Have never tried to follow church's teachings on sex.	44	15	49	60 <sup>a</sup>	38	56	70 <sup>a</sup>	43	47	57 <sup>b</sup>	38	39	47 <sup>b</sup>	32
Is confused about what is right and wrong regarding premarital sex.	40	44	40	34	46	38	32	44	38	34	42	45	36 <sup>b</sup>	52
All or most friends have experienced premarital intercourse.	--	--	27	37 <sup>b</sup>	18	30	39 <sup>b</sup>	21	23	34 <sup>a</sup>	14	25	35 <sup>a</sup>	16
Numbers of Respondents.	120	80	678	329	349	298	146	152	185	89	96	195	94	101

-- No information available

a - Signifies differences between males and females are significant at 1% level.

<sup>1</sup>W.E. Mann, Op.cit., Chapter VIII.

b - Signifies differences between males and females are significant at 5% level.



they were in love with all of their intercourse partners (77 per cent) followed closely by the U. of W. students (75 per cent) and the U. of A. students, (64 per cent). Here it would appear that it is the greater conservatism of the trade school girls as contrasted with the more emancipated university girls which these data reflect.

These data do support those reported above in suggesting lower acceptance of a double standard among Waterloo students, and higher acceptance of it among Albertan and particularly male trade school students.

### 3. The Normative Context, and Consequences of Sexual Behaviors

Respondents were asked a number of questions on their attitudes toward various sources of norms defining sexual behavior. They were also asked about precautions they took during intercourse, and their reactions following their first intercourse experience. Some of their responses to these questions are summarized in Table V, together with comparable responses from Mann's sample, where the data are available.

The data in the table show that the majority of our sample members were not satisfied with the current norms. When asked "Are you happy with or satisfied with the social codes and standards of our society on pre-marital sexual relationships?" 51 per cent of both male and female sample members answered "no". To the question "Do you believe the churches (or synagogues) in their teaching and standards provide a satisfactory and realistic guide for one's behavior with respect to the other sex?" 72 per cent of the men and 67 per cent of the women in our sample said "no". Only 21 per cent of the former and 37 per cent of the latter reported they "have always and still now try to follow the churches' teaching on



sex," while larger percentages - 60 per cent of the men and 38 per cent of the women said they had never tried to "adhere to the churches' teachings on premarital behavior."

Perhaps as a result of this rather general repudiation of the traditional norms regulating sexual behavior, no fewer than 36 per cent of the men and 46 per cent of the women reported they were "confused as to what is right and wrong with respect to premarital sexual relationships."

The comparable data for Manns' sample shows that his subjects were generally slightly more satisfied with the norms of the society and of the church. This is to be expected, perhaps, given the larger proportion of first and second year university students in his sample, and also given the lower rates of premarital intercourse experience in his sample.

Turning to the pattern of responses of the three school sub-samples, we find that it is the trade school sample which is most often satisfied with, and apparently committed to the current sexual standards or norms, while both of the university samples are similarly dissatisfied. Thirty six per cent of the former, as compared with 57 per cent of the latter reported themselves as dissatisfied with society's sexual codes, and the pattern for the male and female components of these samples are similar. In the same vein far more of the university sample members than trade school sample members - 74 per cent as compared with 58 per cent said they felt that the church's teachings about sex norms are not satisfactory or realistic; and 24 per cent of the U. of A. sample and 28 per cent of the U. of W. sample as compared with 32 per cent of the trade school sample members said they were now trying to follow the church's teachings about sexual behavior. In all cases the patterns for both the



male and female components of these samples conform to the patterns for the school samples as a whole.

In view of the above it may seem surprising that 45 per cent of the trade school sample, as compared with 38 per cent of the two university samples members say that they are confused about what is right and what is wrong regarding premarital sexual behavior. This confusion is greater among female respondents (52 per cent for trade school, 42 per cent for U. of W. and 44 per cent for U. of A. female students) than among males (36, 34, and 32 per cent, respectively). This is to be expected, perhaps, in view of the fact (discussed below) that the women report more change in their sexual standards since they first began dating, than do the men. More generally it would appear that the trade school students began with commitment to more conventional standards of sexual behavior, than did the university students (61 per cent of the former as compared with 48 per cent of the latter were at some time committed to following the teachings of the church).

The greater confusion of the trade school students accordingly appears to reflect the fact that they more often yet subscribe to standards which they on occasion violate, in contrast to university students who violate the traditional mores slightly more often, but have also more often repudiated them.

It appears from our data in Table V that the normative confusion is not resolved by guidance from the peer group. In response to the question "About how many of your close personal friends have experienced sex intercourse before marriage?" of the male respondents, 8 per cent answered "all of them", 28 per cent said "most of them" and at the other extreme 21 per cent said "a few" and 6 per cent said "none". The comparable





TABLE VI

FEELINGS ABOUT SEXUAL EXPERIENCES OF ENGLISH SAMPLE MEMBERS,  
BY SCHOOL AND SEX, WITH COMPARISON DATA FROM MANN<sup>1</sup>

FEELINGS ABOUT SEXUAL EXPERIENCES	MANN'S SAMPLE		TOTAL ENGLISH SAMPLE		U. OF A.		U. OF W.		TRADE SCHOOL	
	M	F	TOTAL	F	TOTAL	M	TOTAL	M	TOTAL	F
Feels sex behavior and standards are in strong agreement with each other.	--	--	36%	38%	38%	39%	42%	36%	48%	30%
Lives up to present standards of sexual behavior "very closely" or "closely".	--	--	90	90	91	90	94	92	95	83
Almost fully content with agree- ment between sex behavior and standards.	--	--	46	43	47	46	54	47	59	35
Re first sexual experience: Justified it very well, or no need to justify it.	--	--	49	54	56	62 <sup>b</sup>	52	54	49	28
Definitely no regret following this experience.	--	--	62	71 <sup>a</sup>	64	70 <sup>b</sup>	65	70 <sup>b</sup>	58	33
Little or no guilt feelings following this experience.	65	77	61	72 <sup>a</sup>	52	59 <sup>a</sup>	58	67 <sup>b</sup>	49	15
Feels this experience was definitely a good one.	--	--	72	77	69	72	78	79	78	53
Feels that past "serious relations" have been "definitely helpful".	--	--	85	82	81	80	89	86	92	89
Number of respondents.	120	80	678	329	298	146	152	185	96	101

<sup>1</sup>W.E. Mann, *Op.cit.*, p. 29

--no information available from  
Mann's study.

a - signifies differences between males and females are significant at 1% level.  
b - signifies differences between males and females are significant at 5% level.



percentages for the female respondents are two per cent, 15 per cent, 32 per cent and 15 per cent. It is not possible to derive norms concerning what is appropriate sexual behavior from this variety.

Most respondents professed themselves to be quite satisfied with the congruence between their own conceptions of what is appropriate and their actual sexual behavior according to the data in Table VI. Nine out of every ten said that they "live up to (their) present standards in regard to sexual behavior very closely, or closely". There were no differences between male and female respondents. Only 36 per cent, including 35 per cent of men and 38 per cent of women, said "I believe that my sexual behavior and the sexual standard in which I believe are in strong agreement with each other," but an additional 41 per cent said they were in "medium agreement", and only 8 per cent said they were in disagreement with each other. When asked "are you content today with the level of agreement between your behavior and your standards of sexual behavior?" almost half, 43 per cent of the men and 48 per cent of the women said they were "almost fully content". Only 5 per cent said they were "not content."

Turning again to the data for the school subsamples we find a pattern of responses to a number of items which tend to confirm the discussion above in connection with the finding that more trade school than university students were confused about sexual standards. The data in Table VI show that the trade school students less often than the U. of A. or the U. of W. students feel that they live up to their present standards of sexual behavior very closely (84 per cent vs. 94 and 91 per cent) less often feel that their sexual behavior and standards are in strong agreement with each other (30 per cent vs. 42 and 38 per cent)



TABLE VII

ASSOCIATION OF DRINKING AND CONTRACEPTION PRACTICES WITH INTERCOURSE  
EXPERIENCE FOR ENGLISH SAMPLE MEMBERS, BY SCHOOL AND SEX

	TOTAL ENGLISH SAMPLE												139
	TOTAL			U. OF A.			U. OF W.			TRADE SCHOOL			
	TOTAL	M	F	TOTAL	M	F	TOTAL	M	F	TOTAL	M	F	
Never engaged in sex intimacies while under influence of alcohol.	% N	57 386	53 173	60 213	57 166	58 84	56 82	62 115	54 <sup>b</sup> 46	68 69	52 105	45 <sup>b</sup> 43	60 62
Used contraceptives during intercourse every time or almost every time.	% N	62 106	59 55	65 51	64 101	63 54	64 47	71 63	65 <sup>b</sup> 31	78 32	51 47	47 25	56 22
Never uses contraceptives during intercourse.	% N	13 43	12 23	13 20	12 19	12 10	12 9	11 10	12 6	10 4	15 14	17 9	13 5

a - signifies differences between males and females are significant at 1% level.

b - signifies differences between males and females are significant at 5% level.



and less often are content with the level of agreement between their sexual behavior and their standards (35 per cent vs. 54 and 47 per cent). In all cases these patterns of responses are characteristic of both the male and female components of the school samples, as well as of the total school samples.

Thus the data show, overall, that there is more similarity in the behavior of these various samples, than there is in their attitudes, such that the trade school students yet subscribe more frequently to the traditional morality to which they were early exposed. Accordingly, their greater dissatisfaction with their conformity to these standards is understandable.

Subjects were asked how frequently "have you engaged in intimate behavior beyond your usual standards because you were somewhat under the influence of alcohol?" The data in Table VII show that most subjects, including 53 per cent of the men and 60 per cent of the women answered "not at all", while only 6 per cent of the men and 3 per cent of the women answered "frequently" or "very frequently."

The trade school male students more often reported they had engaged in sexual intimacies while under the influence of alcohol (55 per cent), than the U. of W. men (46 per cent) or the U. of A. men (42 per cent). However among the female students this pattern was reversed with the U. of A. women more frequently reporting intimacies while "under the influence" (44 per cent), followed by the trade school (40 per cent) and the U. of W. women (32 per cent). The between sexes differential was much lower among the U. of A. students (2 per cent) than among the U. of W. or the trade school students (14 and 12 per cent).





Subjects who were sexually experienced were asked how frequently they themselves or their partners took contraceptive precautions to prevent pregnancy. See Table VII. Thirty one per cent responded "in all cases", and the same proportion responded "almost every time". Only 5 per cent said "rarely", and 13 per cent said "never".

The Waterloo students who had had intercourse experience reported use of contraceptives every time, or almost every time more often (71 per cent) than did U. of A. or trade school students (64 and 51 per cent). This was true of the female students as well as of the male students. About 10 per cent more women than men reported use of contraceptives in the trade school and the Waterloo samples but this was not true of the U. of A. sample.

How much regret and guilt have subjects felt as a consequence of their sexual behavior? This might have been found, to a maximum degree, following the first intercourse experience. Accordingly subjects were asked "In regard to the first time you had sex intercourse...To what extent were you bothered by guilt feelings? Did you afterward regret having participated in the experience? How well did you succeed in justifying your behavior to yourself? What kinds of justifications did you have for your intercourse experience?"

In response to the first question about three fifths of the sample members, including 72 per cent of the men and (only) 47 per cent of the women reported little or no guilt feelings following their first intercourse experience, according to the data in Table VI. Only 9 per cent checked the highest two points on a ten point guilt scale, but this included 14 per cent of the sexually experienced women as contrasted with 4 per cent of the sexually experienced men. Clearly the price of the



first transgression of society's mores is heavier for girls than for boys, but the more noteworthy point, perhaps, is that it is reported to be so light for both.

About the same proportion of the sample, 62 per cent, reported that they definitely experienced no regret following their first intercourse experience. Again this response was more frequent among men (71 per cent) than among women (50 per cent). Sixty nine girls indicated why it was that they did regret the experience, including violation of their morals (30 per cent), loss of virginity they would have preferred to save for their spouse (17 per cent) because the relationship with their partner did not last as they had expected that it would (12 per cent), and because they did not love the partner (10 per cent).

Of the 45 men who reported why they afterwards regretted the experience 22 per cent mentioned violation of their own morals, 20 per cent mentioned fear of pregnancy (which was mentioned by only 7 per cent of the girls) and 15 per cent said because they did not love their partner at the time. For the 177 subjects who indicated why they had no regrets, the most frequent reason mentioned by the male subjects was it was a great or wonderful sharing experience (28 per cent). The most frequent reason given by female subjects was that it was significant as an expression of love.

In response to the question which asked how well they had succeeded in justifying their first intercourse experience, 16 per cent of both men and women said they did not have to justify it, and 54 per cent said they justified it very well (34 per cent) or moderately well (20 per cent). Male respondents more often said they justified it very well (38 per cent) than did female respondents (28 per cent). There were differences in the rankings of justifications mentioned by subjects between



men and women. The most frequent justification mentioned by men was the strength of their sexual drive, and their inability to control themselves at the time, mentioned by 30 per cent. Next most frequent was the argument that it was a natural expression of their love for their partner (16 per cent), and the statement that they were curious and were seeking a new experience (13 per cent). Among the responses most given by women were the statement that it was a natural expression of their love for their partner (32 per cent) and that they were unable to control themselves at the time because of the strength of their sex drive, mentioned by 27 per cent. Interestingly, only 4 subjects (including one boy) said their partner had insisted upon intercourse, and only three subjects, two of whom were boys, said they had been seduced. Ten boys as contrasted with five girls said that it had happened as a result of mutual agreement. Six subjects, all girls, said they did not know it was happening, and when they did come to realize they were too scared to stop. Nine per cent of both the man and the women said they had no justification for it.

Turning to the pattern of responses by school samples we again find a familiar pattern. The trade school students, far more frequently than the university students report feeling there was no justification for their behavior and feeling guilt and regret following the experience. This pattern is true of both the male and the female components of the samples for the justification and guilt items. However it is the female component only which accounts for the differences between schools in proportions feeling regret following the first intercourse experience.

The data in Table VI show further that there are differences between the school samples in the sex differences in response to these



TABLE VIII

CONTINGENCY COEFFICIENTS SIGNIFYING ASSOCIATION BETWEEN SEX ATTITUDE AND BEHAVIOR CHANGE INDICES  
AND SEX PERMISSIVENESS INDICES FOR ENGLISH SAMPLE WITH SIGNIFICANCE LEVEL OF COEFFICIENT

	Sex Attitude Change Since Began Dating	Acts Now Acceptable	Acts Now Rejected	Standards Now Changed Since School Enrolment	Behavior Now Changed Since School Enrolment
Years in school	Contingency Coeff. .18 Signif. Level, per cent .10	---	.10	.31 .00	.29 .00
Male permissiveness	Contingency Coeff. .21 Signif. Level, per cent .00	.19 .00	.13 7	.14 5	17 2
Female permissiveness	Contingency Coeff. .21 Signif. Level, per cent .00	.24 .00	.13 6	.12 89	.14 6
Age	Contingency Coeff. --- Signif. Level, per cent	---	---	.13 7	.19 5
Lifetime courtship experience	Contingency Coeff. .20 Signif. Level, per cent .00	.18 .1	---	.15 2	.16 5
Intimacy score	Contingency Coeff. .25 Signif. Level, per cent .00	.36 .00	---	---	.17 2
University or trade school	Contingency Coeff. .13 Signif. Level, per cent .29	.14 .1	---	.28 .00	.26 .00
Numbers of Cases	685	689	689	700	700





three items dealing with reactions to the first intercourse experience. In all cases it is the female components of the samples which more frequently report negative reactions. For all three items these differences are largest for the trade school sample, and smallest in two out of three cases for the U. of A. sample. For example 30 per cent more male than female trade school students reported little or no guilt feelings following their first intercourse experiences, as compared with 18 per cent for the U. of W. and 15 per cent for the U. of A. samples.

#### 4. Changes in Sexual Attitudes and Behaviors

Permissive sexual attitudes and behaviors may be the result of early socialization into permissive norms, or they may be the result of changes in attitudes and/or behavior away from more stringent patterns. To what extent was this latter case true of the members of our sample. Five questions were included in the questionnaire which dealt with attitude or behavior change:

1. "Have your attitudes toward sexual behavior changed since you have begun dating?  
If yes, have they become more strict, or less strict?"
2. "Have your sexual standards changed since you came here (to this school)?  
If yes are they more strict, or less strict now?"
3. "Has your sexual behavior changed since you have been here (at this school)?  
If yes, is it more strict, or less strict now?"
4. "Which of those acts that once made you feel guilt have you come to accept?"
5. "Which of those sexual acts that once made you feel guilty have you stopped performing?"

In Table VIII is found the contingency coefficients of the relationships of English subjects' responses to these five questions with their male and female permissiveness and their lifetime intimacy behavior scores. The data show that the male and female permissiveness scores are significantly associated with the responses to all five of these questions.



TABLE IX

SELF REPORTED INCIDENCE OF CHANGE IN SEXUAL  
ATTITUDES AND BEHAVIORS OF ENGLISH SAMPLE MEMBERS, BY SCHOOL AND SEX

	Total Sample			U. of A.			U. of W.			Trade School		
	Total	M	F	Total	M	F	Total	M	F	Total	M	F
Sex attitudes more strict since onset of dating	12%	16% <sup>b</sup>	7%	9%	11%	7%	7%	11%	3%	15%	26% <sup>a</sup>	6%
Sex attitudes less strict since onset of dating	66	57 <sup>a</sup>	76	68	57 <sup>a</sup>	79	75	67 <sup>b</sup>	82	61	50	71
Sex attitudes unchanged since dating	22	27 <sup>b</sup>	17	23	32 <sup>a</sup>	14	18	22	16	24	24	23
Sex standards less strict since coming to this school	47	41 <sup>b</sup>	52	52	44 <sup>a</sup>	59	60	54	66	27	25	28
Sex standards unchanged since coming to this school	50	55	44	44	53 <sup>a</sup>	35	35	42 <sup>b</sup>	30	71	70	72
Number of cases	679	321	358	300	148	152	191	88	103	188	85	103
Has accepted some sex acts which once triggered guilt	56	47 <sup>a</sup>	63	52	48	55	67	53 <sup>a</sup>	78	51	60 <sup>a</sup>	40
Has stopped some sex acts which once triggered guilt	20	15	26	22	17 <sup>b</sup>	26	21	20	22	18	9 <sup>a</sup>	26
Sex behavior less strict since coming to this school	49	45	52	52	46 <sup>b</sup>	58	63	58 <sup>b</sup>	67	31	33	28
Sex behavior unchanged since coming to this school	47	52	42	44	53 <sup>a</sup>	36	32	39 <sup>b</sup>	26	66	61	70
Sex behavior more strict since coming to this school	4	3	5	4	1	6	5	4	7	4	5	2
Number of cases	679	321	358	300	148	152	191	88	103	188	85	103

a - signifies differences between males and females are significant at 1% level

b - signifies differences between males and females are significant at 5% level



However in no case is more than 7 per cent of the variance in the permissiveness scores explained by one of these five questions. The intimacy score is significantly associated with the responses to only three of the above questions, the first, third and fourth. About ten per cent of the variance in the lifetime intimacy score is explained by the responses to the question "Which of those acts that once made you feel guilty have you come to accept?" In sum, it is clear that although the attitude and behavior change items are associated with the intimacy criteria, only small proportions of the variance in the latter are explained by the former.

When were our English respondents aware of changes having taken place in their sexual standards and sexual behaviors and that have been the nature of these changes? Some answers to these questions are provided by subjects' responses to the questions listed above.

Subjects were asked about changes in their sex standards or attitudes since they first began dating, and since they first came to the trade school or university at which they were enrolled when they filled out the questionnaire. Their responses to these questions, by school in which they were enrolled, and by sex, are found in Table IX. The data show first that almost four fifths (78 per cent) of the English students report that their standards have changed since they first began dating, and almost five out of six of these say that their attitudes have become less strict. Further about half of them say their attitudes have changed since arriving at the school where they filled out the questionnaire. Only 4 per cent say that their attitudes have become more strict, as compared with the 47 per cent who report that their attitudes have become less strict.



If one considers the differences between the students enrolled at the different schools which are shown in Table IX, one finds that the trade school students are the most conservative, in the sense of changing little, and changing in more conservative ways and the Waterloo students are the least conservative. The female students consistently report more change than do men, and also more change in the direction of liberalising standards. This latter differential is particularly characteristic of the trade school students. The between sex differences were smallest in the case of the Waterloo students.

Subjects were further asked whether their sexual behavior had changed since coming to the school in which they were enrolled, and which acts which once caused them to feel guilty they had come to accept, and which acts that once made them feel guilty they had stopped performing.

The pattern of responses to the first question was very similar to that for the question concerning changes in standards since coming to the school in which the student was enrolled when he filled out the questionnaire. Almost half (47 per cent) reported that their behavior was unchanged, 49 per cent said that their behavior had become less strict, and 4 per cent said that it had become more strict. Again the female university students reported more changes in their behavior, and more liberalization of their behavior than did the male students. However the trade school women reported slightly fewer changes, and less tendency to liberalize their behavior than did the men. The trade school students as a whole reported less change in their behavior than did either of the two university samples at least in part because they had not been enrolled in a post secondary school as long on the average as had the university students.





The Waterloo students reported the highest proportion of changes in behavior, 68 per cent of the total reporting some change as compared with 56 per cent of the Alberta university sample.

What kind of liberalization of behavior has occurred? The behavior most frequently mentioned in response to the question "Which of those acts what once made you feel guilty have you come to accept?" was petting, mentioned by one third of those who answered the question. Fourteen per cent said they had come to accept intercourse. 13 per cent mentioned "french kissing", and 10 per cent said "everything", which presumably includes intercourse. Men somewhat more often mentioned intercourse than did women, but the difference was not great, the two proportions being 16 and 13 per cent. The Waterloo students more often said they had come to accept some acts than did either of the Alberta student groups. Similarly more women than men made this response in the two university samples, and this contrast was particularly marked in the Waterloo sample. Among the trade school students, however it was the men who more often said they had come to accept some acts about which they once felt guilty, the proportions being 60 per cent for the men and 40 per cent for the women.

Only one fifth of the English students said that there were some acts which once made them feel guilty which they had now stopped performing. Behaviors specifically mentioned included "French kissing", 7 per cent, intercourse, 5 per cent and petting 5 per cent. Female respondents said they had stopped petting and intercourse slightly more frequently than did men. There were no differences in the proportions of students from any of the three schools who said they had stopped performing some acts which had caused them guilt feelings. More women than



TABLE X

## INDICES OF COURTSHIP ATTITUDES AND BEHAVIOR USED WITH ENGLISH SAMPLE

- X Romanticism score
  - Intimacies appropriate to respondent when engaged
  - Intimacies appropriate to respondent's fiance when engaged
  - Male sex liberalism score
  - Female sex liberalism score
  - Male permissiveness single indicator
  - Female permissiveness single indicator
- X Double sex standard attitude item
  - Single sex standard attitude item
  - Are society's sex codes good
- X Confused about sex
  - Church's sex standards adequate
- X Follow church's sex standards
- X Age began petting
- X Number of people petted
  - Number of these whom you were in love with
  - Petted below the belt
  - Who petted whom below the belt
  - Number of these whom you were in love with
  - Number of these you were "steady dating"
  - Number of these you were engaged to
- X Number of intercourse partners
  - Number of times with first partner
  - Number of these whom you were in love with
  - Number of these you were "steady dating"
  - Number of these you were engaged to
  - Who made the decision to have intercourse
  - Justifications for intercourse
  - Guilt following intercourse
  - Regret intercourse
  - Why regret
- X Evaluation of intercourse experience
- X Use of contraception during intercourse
- X Attitude toward premarital intercourse
  - Why is it good
  - Why is it bad
  - Proportion of friends who are sexually experienced
- X Change in sex attitudes since onset of dating
- X Change in sexual behavior since onset of dating
- X Has use of alcohol influenced your sexual behavior
- X Sex acts which once caused guilt, which you have come to accept.
- X Sex acts which once caused guilt, which you have stopped
- X How well do you live up to your sex standards now
- X How well did you live up to your sex standards in the past
  - Content with agreement between sexual attitudes and behavior
  - Have your sexual experiences been generally helpful or harmful
- X Change in sex standards since coming to this school



- X Change in sex behavior since coming to this school
- X Male permissiveness score
- X Female permissiveness score
- X Double standard score
- X Male non-affection score
- X Female non-affection score
- X Non-affection double standard score
  - Engaged man may engage in what intimate behaviors
  - Engaged female may engage in what intimate behaviors
- X Lifetime intimacy experience
  - Intimacy reaction index

X signifies this was available for French sample, perhaps in modified form.



TABLE XI

INDICES OF INFORMATION, ATTITUDES, AND BEHAVIORS  
RELATING TO TRIAL MARRIAGE USED WITH ENGLISH SAMPLE

- X Know of how many trial marriage relationship couples
- Siblings involved in trial marriage relationships
- X How shocked, if you found sister was involved in trial marriage relationship
- Self involved in trial marriage relationship
- X Trial marriage rated
- Disadvantages of trial marriage
- Advantages of trial marriage
- Is trial marriage ever justified
- Index of exposure to trial marriages

X signifies this was  
available for French  
sample, perhaps in  
modified form

TABLE XII

INDICES RELATING TO MARRIAGE ROLE EXPECTATIONS  
USED WITH ENGLISH SAMPLE

- X The marriage role expectation items
- X Should the wife take a better job than her husband
- X What role(s) should the wife play following marriage
- X Ideal number of children
- X Approve of wife working
- X When is divorce acceptable
- When should one get a divorce
- X Shobin parent attitude items
- X Shobin parent attitude score
- X How many children do you want
- X Personal characteristics marital role expectation sub score
- X Education
- X Social participation
- X Care of children
- X Homemaking
- X Employment and support
- X Authority marital role expectation sub-score
- X Total marital role expectation score





TABLE XIII

## INDEPENDENT VARIABLES USED WITH ENGLISH SAMPLE

- X Years of residence on a farm
- X Amount of geographical mobility
- X Years of residence at place of longest residence
- X Size of community of longest residence
- X Generation of Canadian residence
- X Occupation of father
- X Father's years of schooling
- X Number of years mother was employed
- X School respondent was enrolled in occupational aspirations
- X Post high school marks
- X Respondent's high school marks
- X Discrepancy between respondent's high school and post secondary school marks
- X Religious denomination
- X Frequency of church attendance
- X Devoutness rating
- X Father's devoutness
- X Mother's devoutness
- X Family income
- X Respondent's living arrangement
- X Is he able to entertain guests alone
- Leniency of respondent's high school
- X Age at first date
- X Courtship status
  - Age when began steady dating
  - Number of times has been in love
- X Number of dates per month
  - Age when began single dating
  - Age when began dating in cars
  - Do you feel sex is dirty
- X Are society's sex codes good
- X Confused about sex
- X Church's sex standards adequate
- X Follow church's sex standards
- X Relationship with father
- X Relationship with mother
- X Relationship with family
  - How well are you achieving your goals
- X Romanticism score
- X Home discipline
- X Value identifications
- X Protestant ethic score
- X Consumption of beer
- X Liquor consumption scale
- X Proportion of friends who are sexually experienced
- X Self attractiveness rating
- X Know couples living in trial marriage
- X Age when received sex education



- X Rating of parent's efforts at sex education
- X Number of years enrolled in post secondary school
- X Age
- X Marital exposure index
- X Lifetime courtship experience index
- X Rated similarity to mother's standards
- X Rated similarity to father's standards
- Rated similarity to peers' standards
- Rated similarity to best friend's standards
- X Trial marriage exposure index
- X Alienation score
- X Sex of respondent
- X Have you (or your boyfriend) a car?
- Similarity of peer's and parent's standards
- Similarity of best friend's and parent's standards

X signifies this was available for French sample, perhaps in modified form.



men indicated that they had stopped in the Alberta schools, particularly among the trade school students, but there was no such sex differential among the Waterloo students.

#### B. Correlates and Predictors of Attitudes and Behaviors

A central purpose of the present study was to attempt to discover the origins, the factors associated, with various patterns of attitudes and behaviors. More precisely our interest was in explaining the variance in attitudes and behaviors by means of predictors whose influence was exercised prior to the appearance of the attitude or behavior to be explained. To this end in addition to the many dependent or effect variable indices which were included in the questionnaire there were many items included as independent variables which we anticipated would correlate with the dependent variables and thus might have some significance in helping to explain the origins of attitudes and behaviors we are studying.

No fewer than 85 dependent variable indices were used in the present study. They are found listed in Tables X, XI, and XII sorted by the area to which they pertain: sexual behavior, common law relationships, or marital roles together with indication of which variables were available for the French sample. The independent variables which were used numbered 63. They are listed in Table XIII, again with indication of which variables were included in the French schedule. Note that certain items are used as both independent and dependent variables, since from some perspectives they are predictors, and from others they are indices of certain aspects of courtship behavior, for example.

Three kinds of analyses were made using these two sets of variables. The most elemental involved cross tabulating each independent variable by each dependent variable and computing the Chi square statistic to test



whether or not the relationship between the two is non-random, and computing the contingency coefficient to discover the strength of the association between the two variables. These tabulations were made, a total of more than 5400 tables with their respective chi square and contingency statistics. Most of the significant relationships between the independent and the dependent variables which were found using this procedure were summarized in matrix tables which show merely for each pair combination of the independent and dependent variables whether or not the relationship was significant and if so, the confidence level, the nature of the relationship (direct, inverse, or curvilinear) and the size of the contingency coefficient. These tables for the sexual behavior, common law relationship, and marital role areas, are found in Appendix D. Those interested in checking on the strength and direction of the relationship between particular pairs of independent and dependent variables may do so by consulting the appropriate table in that Appendix.

However it is too difficult to attempt to derive the larger pattern of relationships between the predictors and the attitudes and behaviors we are studying from this mass of relationships. Of particular concern is that none of the indices may be taken as "pure"; all are to some extent "contaminated" by dimensions perhaps better indexed by other variables. Thus the independent or "pure" contribution of a predictor to the variance of a criterion variable can never be discovered through such cross tabulation procedures. And by the same token it is unclear just what each of these "impure" criterion variables in fact does index.

Both of the problems just suggested - (1) what it is that each indicator in fact does "purely" index, and (2) what the independent contribution of each predictor is to the variance of the criterion which





can be explained - can be handled by more sophisticated techniques of statistical analysis. The solution to the first is provided by factor analysis which can be used to discover how many statistically independent dimensions or factors are included in a set of variables, and what the "loading" of each variable is in terms of each of these factors. Although the statistical procedure does not itself provide meaningful identification of each of the factors which is discovered through the analysis procedure, the pattern of the "loadings" does provide an adequate basis for identifying them. A final feature of factor analysis procedures is that by appropriate weighting of the variables which contributed most to the identification of the factor it is possible to compute factor scores of the individual subjects for whom the requisite data are available. However a limitation of the factor analysis procedure is that complete data must be available for all subjects on all of the variables to be factor analyzed. In view of the fact that very rarely can respondents be induced to answer completely all of the questions on a schedule, this is one drawback, since if there is a lengthy list of variables to be factor analyzed this volume of data is purchased at the price of erosion of the number of cases for whom it is all available.

The solution to the second problem, that of measuring the independent contribution of a predictor to the variance of a criterion variable, is provided by the step regression analysis procedure which provides precisely this information. In the present study, in addition to the cross tabulation analysis described above, both factor analysis and step regression analysis procedures were used.



FACTOR LOADINGS OF 43 INDEPENDENT VARIABLES ON 16 FACTORS, FOR ENGLISH DATA

		Common- alities	Courtship Involvement	Convent- ionality	Socio- Economic Status	University Enrollment	Religiosity	Courtship Precocity	Family Solid- arity (Home Influence)	Female Sex Identity
			1	2	3	4	5	6	7	8
Farm residence	1	0.605	-0.016	0.062	0.519	0.065	0.112	0.013	-0.079	0.052
Geographic mobility	2	0.757	0.036	0.012	0.184	0.015	0.074	0.023	0.012	-0.085
Duration of residence	3	0.779	0.008	0.016	-0.104	0.014	-0.071	0.035	0.033	-0.054
Size of community	4	0.626	0.015	0.031	0.602	-0.018	0.063	-0.074	0.136	-0.048
Generation of Canadian residence	5	0.601	-0.023	0.005	0.101	0.045	-0.056	-0.174	0.012	0.164
Father's occupation	6	0.714	0.006	-0.011	-0.806	-0.082	-0.007	0.122	0.021	0.018
Father's years of schooling	7	0.711	-0.061	-0.094	0.750	0.151	-0.012	-0.088	0.011	0.053
Age when mother began working	8	0.675	0.002	0.017	-0.075	-0.034	-0.121	0.202	-0.070	-0.061
Occupational aspiration	9	0.717	-0.050	0.084	-0.189	-0.808	-0.024	-0.013	-0.017	-0.058
High school marks	10	0.570	-0.108	-0.066	0.048	0.632	0.078	0.016	-0.049	0.285
Frequency of church attendance	11	0.664	0.079	0.116	-0.038	-0.041	-0.716	0.153	-0.029	0.222
Respondent's devoutness	12	0.687	0.013	-0.268	0.023	0.064	0.734	-0.018	0.090	-0.111
Mother's devoutness	13	0.708	0.032	0.097	0.022	-0.038	0.792	0.010	0.075	0.143
Proportion of friends married	14	0.633	-0.541	-0.011	0.149	-0.077	0.130	0.001	0.023	0.157
Attractiveness rating of respondent	15	0.574	-0.118	0.025	0.065	-0.054	-0.047	0.319	-0.013	-0.119
High school leniency	16	0.647	0.077	0.115	0.176	-0.047	-0.175	0.094	0.055	0.424
Age at first date	17	0.809	-0.130	0.030	-0.112	0.098	-0.046	0.855	-0.024	0.001
Courtship status	18	0.743	0.800	-0.007	0.014	0.081	0.059	-0.092	-0.023	0.112
Age began steady dating	19	0.464	-0.385	-0.027	-0.216	0.233	-0.087	0.326	0.015	-0.124
Age began single dating	20	0.794	-0.108	0.057	-0.106	0.002	-0.063	0.861	0.014	0.011
Relationship with mother	21	0.751	-0.033	-0.097	0.004	0.007	0.046	-0.034	0.846	-0.052
Family happiness rating	22	0.732	-0.014	-0.125	0.050	0.010	0.057	0.020	0.823	0.038
Achievement of goals	23	0.637	-0.043	-0.024	0.008	-0.059	0.125	0.060	-0.020	-0.039
Home discipline	24	0.488	0.030	0.000	-0.058	0.011	0.185	-0.163	0.374	0.082
Confusion re sex norms	25	0.629	0.069	-0.011	0.126	0.023	0.028	-0.023	0.009	-0.163
Church teachings adequate	26	0.536	0.050	-0.225	0.157	0.203	0.220	-0.134	0.100	-0.157
Protestant ethic score	27	0.548	-0.050	-0.147	-0.092	0.197	0.097	-0.285	0.113	-0.164
Liquor scale	28	0.472	-0.074	-0.147	-0.036	0.054	0.168	-0.041	-0.033	-0.146
Friends premarital sex experience	29	0.608	-0.268	0.036	-0.110	0.078	-0.228	0.212	-0.185	0.526
Age at sex education	30	0.735	0.015	0.016	-0.048	-0.046	-0.012	0.073	-0.059	-0.031
Adequacy of sex education	31	0.574	0.040	-0.003	-0.042	0.077	0.093	0.076	0.497	-0.130
Years attend this school	32	0.690	0.125	0.016	0.005	0.738	-0.019	0.041	0.061	-0.308
Age	33	0.676	0.348	0.005	-0.018	0.499	-0.046	0.191	0.049	-0.468
Marital exposure index	34	0.570	0.650	-0.053	-0.161	0.001	-0.156	-0.002	0.026	-0.186
Advanced courtship experience	35	0.818	0.851	-0.048	0.081	0.068	0.081	-0.165	-0.024	0.035
Similarity to mother's standards	36	0.834	-0.048	0.816	-0.058	0.001	-0.052	0.009	-0.133	0.082
Similarity to father's standards	37	0.846	-0.029	0.837	-0.070	0.034	-0.005	-0.035	-0.119	0.024
Similarity to peer's standards	38	0.655	-0.043	0.631	0.002	-0.111	-0.254	0.128	-0.085	-0.016
Similarity to best friend's standards	39	0.619	0.008	0.571	0.190	-0.198	-0.057	0.096	0.033	-0.159
Alienation score	40	0.527	0.086	-0.039	0.037	0.068	-0.031	-0.004	-0.100	-0.172
Sex	41	0.657	0.087	-0.020	0.027	-0.017	-0.038	-0.059	0.028	0.761
Peer parent similar standards	42	0.773	-0.044	0.019	-0.003	0.110	-0.095	-0.045	0.015	-0.009
Friend parent similar standards	43	0.743	-0.007	-0.182	0.046	0.061	0.077	0.001	0.071	-0.009



		Mobility	Peer-Parent Ego Con- sistency	Alienation	External Sex Controls	Adequacy of Sex Education	Generation	Confusion Re Sex Norms	Mother's Influence
		9	10	11	12	13	14	15	16
Farm residence	1	0.483	0.012	-0.012	0.052	-0.056	0.204	-0.021	-0.165
Geographic mobility	2	-0.807	-0.013	-0.014	0.052	-0.099	0.149	0.003	-0.147
Duration of residence	3	0.862	-0.059	0.005	0.032	0.002	-0.093	-0.018	-0.013
Size of community	4	0.054	-0.032	-0.039	0.143	-0.179	0.265	-0.051	-0.316
Generation of Canadian residence	5	0.214	0.011	0.020	0.022	0.028	-0.686	-0.019	0.096
Father's occupation	6	0.164	-0.047	0.032	0.041	-0.008	0.086	-0.047	-0.021
Father's years of schooling	7	-0.216	0.017	0.027	-0.044	0.034	-0.207	0.038	0.080
Age when mother began working	8	0.076	-0.076	0.010	-0.093	-0.042	-0.072	0.032	0.758
Occupational aspiration	9	0.001	-0.094	0.044	0.040	0.008	-0.012	0.017	-0.045
High School marks	10	-0.063	0.092	-0.046	0.111	-0.016	-0.024	-0.187	-0.006
Frequency of church attendance	11	0.046	0.074	-0.063	0.122	-0.061	-0.059	0.143	0.030
Respondent's devoutness	12	-0.031	-0.013	0.127	-0.112	0.006	0.120	-0.064	0.052
Mother's devoutness	13	-0.050	0.043	0.010	0.059	-0.027	-0.071	0.106	-0.127
Proportion of friends married	14	-0.016	0.017	-0.145	0.157	0.214	0.356	-0.008	0.225
Attractiveness rating of respondent	15	0.008	0.067	0.341	0.531	0.027	-0.094	-0.116	-0.090
High school leniency	16	0.056	-0.026	0.168	-0.469	0.034	0.343	0.001	-0.037
Age at first date	17	0.022	-0.040	0.019	0.096	0.062	0.097	0.001	0.096
Courtship status	18	-0.030	0.012	-0.225	0.069	0.058	0.095	0.048	-0.003
Age began steady dating	19	-0.004	0.009	0.107	-0.069	0.076	-0.000	0.203	-0.146
Age began single dating	20	-0.009	-0.007	0.013	0.032	0.040	0.065	0.010	0.120
Relationship with mother	21	0.027	0.023	-0.045	-0.054	0.060	-0.063	-0.019	-0.065
Family happiness rating	22	-0.063	0.017	0.090	0.044	-0.116	0.042	-0.028	-0.034
Achievement of goals	23	0.002	0.025	0.754	-0.160	0.102	0.036	0.060	-0.016
Home discipline	24	0.095	0.181	0.152	0.266	0.095	0.136	0.142	0.304
Confusion re sex norms	25	-0.040	-0.039	-0.152	0.002	-0.118	0.078	0.722	0.109
Church teachings adequate	26	-0.018	-0.067	0.000	-0.019	0.062	0.202	-0.503	0.116
Protestant ethic score	27	-0.085	0.000	0.397	0.053	-0.150	0.308	-0.083	0.233
Liquor scale	28	-0.006	0.031	0.094	-0.605	0.013	-0.083	-0.052	0.056
Friends premarital sex experience	29	0.078	-0.054	-0.081	0.215	0.153	0.008	0.072	-0.140
Age at sex education	30	0.048	-0.044	0.004	0.062	0.836	-0.036	-0.104	-0.035
Adequacy of sex education	31	0.047	0.044	0.045	-0.014	0.525	0.029	-0.046	0.033
Years attending this school	32	0.065	0.012	-0.034	-0.092	0.006	-0.005	0.084	-0.061
Age	33	0.066	0.008	0.013	-0.127	-0.024	0.050	0.130	-0.071
Marital exposure index	34	-0.016	-0.073	0.157	-0.099	0.052	-0.123	0.010	-0.037
Advanced courtship experience	35	0.002	-0.003	-0.129	0.069	0.029	0.120	0.032	0.083
Similarity to mother's standards	36	-0.002	-0.266	0.030	0.137	0.030	0.008	0.182	0.097
Similarity to father's standards	37	0.021	-0.262	0.029	0.122	0.052	0.029	0.182	-0.020
Similarity to peer's standards	38	-0.010	0.314	-0.094	-0.014	0.026	0.007	-0.210	0.052
Similarity to best friend's standards	39	0.034	0.188	-0.011	-0.154	-0.139	-0.076	-0.257	0.166
Alienation score	40	-0.030	-0.010	-0.627	-0.146	-0.003	0.084	0.220	-0.075
Sex	41	0.020	-0.003	0.070	-0.036	-0.153	-0.162	-0.079	-0.011
Peer parent similar standards	42	-0.047	0.359	0.006	0.050	0.033	0.037	0.030	-0.074
Friend parent similar standards	43	0.002	0.325	0.042	-0.032	-0.063	-0.053	-0.035	-0.037

1.818 1.791 1.514 1.571 1.246 1.225 1.221 1.130



## 1. Factor Analysis of the Independent and the Dependent Variables.

The first step involved factor analysis of 43 of the independent variables for the English data; 27 of these variables were omitted from this analysis in order to minimize the erosion of the sample size because of incomplete data. The number of cases for whom these data were available were 528. Those included in the analysis are listed in Table XIV. The procedure of factor analysis used was the principle axis method. Sixteen possible factors emerged having eigen values larger than 1, and only these were included in subsequent steps, following the principle that only factors having values of this size explain more than the variables themselves.

A factor analysis by the principle axis method was performed on the 43 independent variables, relating them to these 16 possible factors. The loading of each variable on each of these factors is found in Table XIV. There was little difficulty in identifying or naming most of these factors because the pattern of loadings of the independent variables on the factors was quite ambiguous. Each of these 16 factors will be briefly described in turn.

The first factor was heavily loaded on two variables only, the current courtship status of the respondent, and the most advanced courtship status he had ever experienced, and thus appears to be a courtship involvement factor.

The second factor was most heavily loaded on four variables which dealt with the respondent's perceptions of the similarity of his own sexual standards with those of his mother, of his father, of his peers and of his best friend. Accordingly it appears to be a factor indexing perceived similarity to reference figures, or conventionality.

The third factor was heavily loaded on variables indexing the





occupation and education of the respondent's father, and to a lesser extent of the size of the respondent's community of residence and whether or not he lived on a farm. Accordingly this appears to be a socio-economic status factor. The last two loadings are explained by the fact that those from small towns and from farm backgrounds tend commonly to be from lower SES families.

The fourth factor was heavily loaded on variables indexing occupational aspiration, high school marks, years of attendance at the school in which the respondent was enrolled, and age. This appears to be a university vs. trade school enrollment factor: university students had higher occupational aspirations, higher high school marks, more years of attendance and to be older in age than the trade school students.

The fifth factor was very definitely a religiosity factor, which loaded on variables dealing with the respondent church attendance and devoutness, and the devoutness of his mother.

The sixth factor was heavily loaded on two variables dealing with the age at which the respondent first began dating, and the age when he began single dating. It thus appears to be a courtship precocity factor.

The seventh factor was heavily loaded on variables dealing with the respondents relationships with his mother, and his rating of how happy his relationships were with his family. Accordingly it appears to be a family solidarity or family influence factor.

The eighth factor was definitely a masculinity-femininity or sex identity factor, which loaded heavily on the sex "variable", and less heavily on several others which in turn were associated with masculinity or femininity.

The ninth factor was a mobility factor, which loaded heavily on geographic mobility and duration of residence variables.

The tenth factor was a peer-parent-ego consistency factor, which loaded heavily on two variables dealing with the perceived consistency of



peers and parents, and of best friend and parents, in regard to standards of sexual behavior.

The eleventh factor was heavily loaded on variables dealing with non-achievement of goals and alienation, and less heavily on variables dealing with the respondents perception of his own attractiveness, and identification with Protestant Ethic values, the last two being inverse relationships. It thus appears to be a non-affirmation or an alienation factor.

The twelfth factor was loaded moderately on four variables which dealt with the respondent's liquor consumption, perceptions of his own attractiveness, perceptions of leniency of high school controls, and perceptions of home discipline. What all of these appear to have in common, is that they relate to controls on sexual involvement with the opposite sex: non-consumption of liquor, unattractiveness, strict high school controls and strict home discipline all have this implication. Accordingly it appears to be a factor dealing with external controls on sexual involvement.

The thirteenth factor was loaded on two variables dealing with age at which the respondent learned "the facts of life" and his rating of the sex education which he received. Accordingly it appears to be an adequacy of sex education factor, since it was loaded most heavily on the latter variable.

The fourteenth factor was loaded most heavily on generation of Canadian residence, and less heavily on the other variables which correlated rather highly with generation. Accordingly it appears to be a generation factor.

The fifteenth factor appears to be a sex norm confusion factor. It was loaded most heavily on the variable dealing with the respondents rating of his own confusion regarding appropriate sexual behavior, and of the



TABLE XV

FACTOR LOADINGS OF 19 DEPENDENT VARIABLES ON 6 FACTORS, FOR ENGLISH DATA

		Commun- alities	Sex Permis- siveness Factor 1	Traditional- ism in Role Definition Factor 2	Low Valu- ation of Marriage Factor 3	Double Standard Factor 4	Wife's Employment Factor 5	Compromised Morality Factor 6
Romanticism score	1	0.443	-0.091	-0.284	-0.585	0.028	0.069	-0.079
Wife take better job	2	0.631	-0.170	-0.085	0.121	-0.090	-0.754	-0.060
Ideal no. of children	3	0.615	-0.078	0.141	-0.143	0.045	-0.341	0.670
Divorce acceptable	4	0.548	-0.132	-0.006	-0.702	-0.017	0.039	0.192
Role of wife	5	0.545	-0.018	0.355	0.403	-0.015	0.442	-0.245
Rating of trial marriage	6	0.446	-0.414	-0.036	-0.514	-0.074	-0.057	-0.024
Agreement between sex attitudes and behavior	7	0.677	-0.096	-0.238	0.092	-0.071	0.244	0.733
Male sex permis- siveness score	8	0.832	0.839	-0.027	0.188	-0.286	0.049	-0.091
Female sex permis- siveness score	9	0.834	0.875	0.007	0.182	0.127	0.091	-0.107
Double stan- dard score	10	0.701	0.030	0.039	0.005	0.831	-0.032	-0.084
Non-affection double standard score	11	0.605	-0.126	0.066	0.036	0.755	0.102	0.054
Dunn employment sub-score	12	0.684	0.018	0.616	0.322	-0.054	0.430	-0.116
Dunn authority sub-score	13	0.710	0.022	0.828	-0.057	0.136	0.051	-0.018
Dunn inventory total score	14	0.845	0.004	0.882	0.178	0.101	0.154	-0.028
Intimacies permis- sible to engaged man	15	0.871	0.914	0.045	0.132	-0.017	-0.011	-0.126
Intimacies permis- sible to engaged woman	16	0.856	0.910	0.059	0.118	-0.014	-0.025	-0.103
Lifetime intimacy score	17	0.574	0.656	0.019	0.113	-0.066	0.179	0.307
Exposure to trial marriages index	18	0.316	0.253	0.124	0.471	0.021	0.070	0.099
Shubin parent attitude scores	19	0.504	-0.071	-0.569	-0.336	0.098	0.229	-0.015
		12.237	3.890	2.486	1.891	1.427	1.273	1.270



adequacy of the Church's teachings regarding sex.

The sixteenth and last factor was the most difficult to identify. It loaded most heavily on the variable dealing with the respondent's age when his mother first took employment outside the home, and less heavily on variables indexing the size of the respondent's community of residence, and his ratings of home discipline. The size of community is of course directly associated with employment of the mother. This appears to be a working mother, or a mother's influence factor.

Factor analysis of the independent variables was followed by similar factoring of the dependent variables. Rather than attempt any a priori grouping of these, the decision was made to throw all of them, whether they related to sexual norms or behaviors, or to attitudes toward or experience of common law relationships, or to various aspects of husband, wife, or parenthood roles following marriage, into the same pool of items to be factor analyzed. Of the total of 75 dependent variables, only 19 were selected for factor analysis. Most of those which were not analyzed were eliminated because they were obviously quite redundant of those which were included, and many were in fact component items or sub-scores of the variables which were included. A few items which it would have been quite desirable to include in the factor analysis were dropped in order to minimize the erosion of the sample size because of incomplete data since, as noted above, the factor analysis technique requires 100 per cent data for all subjects, for all variables included in the analysis. Complete data were available for this factor analysis for 519 English respondents.

The variables which were included in the factor analysis of the dependent variables are listed in Table XV. Six possible factors emerged from the first stage of the analysis which had eigen values greater than 1. A





factor analysis by the principle axis method was performed on the 19 dependent variables, relating them to these 6 possible factors. The loading of each variable on each of these factors is found in Table XV. Each of the 6 factors will be briefly described in turn.

The first factor was heavily loaded for variables: the male sex permissiveness score, the female sex permissiveness score, the items dealing with intimacies permissible to engaged men and to engaged women and to a lesser extent, the intimacy score which is indicative of the person's lifetime sexual experience. Accordingly it seems clear that this is a sex permissiveness factor.

The second factor was heavily loaded on the Dunn Marital Role Inventory total score which measures overall traditionalism - egalitarianism in marital role expectations, and the authority sub-score of the Dunn Inventory, and less heavily loaded on the Employment and Support sub score of the Dunn Inventory, and the Shobin Parent Attitude Scores which measures traditionalism - permissiveness in the area of child rearing procedures. This appears to be a traditionalism in role definition factor.

The third factor was heavily loaded on the variable dealing with conditions justifying divorce, and was less heavily loaded on romanticism scores, the rated desirability of trial marriage, and exposure to trial marriage. This appears then to be a low valuation of marriage factor.

The fourth is quite clearly a double standard in sex norms factor, since it loaded on the two double standard scores - the permissiveness double standard and the non-affection double standard scores - derivable from the Reiss Sex Permissiveness Scales.

The fifth factor appears to deal with employment of the wife. It loaded most heavily on the item dealing with whether or not the wife should



take a job which was better paying or more prestigious than her husband's work. It loaded somewhat less heavily on the Employment sub-score of the Dunn Inventory, the item dealing with the kind of role the wife should play, and that dealing with the ideal number of kids.

The last factor proved most difficult to name or identify satisfactorily. It loaded most heavily on the item signifying disagreement between the behaviors and the sex norms of the respondent, somewhat less heavily on the item dealing with the ideal number of children, and very much less heavily on the intimacy score. High disagreement was directly associated with the feeling that larger families were desirable and with a high sex intimacy score. This appears to signify some kind of compromised traditional morality factor, characteristic of those from a more traditional background who have experienced considerable sexual experimentation and thus have standards and behavior which are in disagreement, but who remain traditional in their wish for larger families.

The results of this analysis were quite satisfactory in so far as it produced five unambiguous factors, two of which related to premarital sexual behavior (the sex permissiveness and double standard factors), one to trial marriage relationships (the low valuation of marriage factor, and two to married behavior (the traditionalism of role definition and the wife employment factor) and a more ambiguous compromised morality factor which also relates to sexual behavior. The factor scores calculated for these factors were all used as criterion variables in regression analyses using factor scores calculated for the 16 independent variables as predictors.

However it did not seem to be satisfactory to limit the analysis to these six factors for several reasons. The first is that the dependent variables relating to attitudes toward trial law relationships were not



very satisfactorily "translated" into factors. Only one factor relates to this area at all, the third described above, and it is most heavily loaded in terms of the divorce variable. In fact the two trial marriage items which were included in the list to be factor analyzed have two of the lowest commonality figures of any on the list, which signifies that little of their variance is accounted for in terms of the variance of the 6 factors which were isolated. Thus if we are to learn as much as we can about the correlates or predictors of favorable or unfavorable attitudes toward trial marriage relationships, we shall have to use better criterion variables than are available from the factor analysis.

A second reason is that no size of family factor emerged from the factor analysis. In an earlier analysis using more independent variables, including the item which asked "how many children do you want to have following marriage" such a factor did emerge. When this latter item was cut from the later analysis to eliminate that source of erosion of the sample, the factor failed to appear, apparently because now only a single item dealt with it. Again it would appear that it was desirable to include more than merely the dependent variable factors described above in the list of criterion variables for which predictors are sought using regression analysis procedures.

Accordingly two different levels of "causal analysis" were pursued. The first and more global involved regression analysis using as criterion variables the factors derived from the dependent variables. The second and more detailed procedure involved regression analysis of selected dependent variables relating to each of the three areas of this study. In the remainder of the present chapter we shall present only the results of regression analysis of those criterion variables relevant to sexual attitudes



TABLE XVI

PROPORTIONS OF VARIANCE<sup>1</sup> IN COURTSHIP ATTITUDE INDICES  
EXPLAINED BY INDEPENDENT VARIABLE FACTOR SCORES, FOR  
ENGLISH SAMPLE MEMBERS

		Courtship Attitude Indices								
		Romanticism Score	Male Permis- siveness Score	Female Per- missiveness Score	Male Non- Affection Score	Female Non- Affection Score	Sex Permis- siveness Factor	Double Standard Factor	Double Standard Score	Non-Affection Double Standard Score
1.	Courtship Involvement	+1.3					-2.1	-.4		-1.0
2.	Perceived Similar Norms Conventionality	+1.9	-17.0	-19.7	-4.2	-3.7	-20.4	-.3		
3.	Socio-Economic Status	-1.3	+ .5				+ .4			
4.	University or Trade School	<sup>u</sup> -4.6							<sup>u</sup> -.5	
5.	Religiosity	+1.6	- 8.5	-10.7	-3.9	-4.8	-8.9			
6.	Courtship Precosity	-2.9	+ 2.2	+ 2.1	+ .6	+ .8	+2.5			
7.	Home Influence Family Solidarity	+1.2	- 2.6	- 2.3	-1.1		-2.2			
8.	Masculinity-Femininity		<sup>m</sup> + 7.0	<sup>m</sup> + 6.4	<sup>m</sup> +11.9	<sup>m</sup> +7.0	<sup>m</sup> +5.7			<sup>m</sup> +2.0
9.	Geographical Mobility									
10.	Peer-Parent Consistency									
11.	Alienation	-1.1	+ .8	+ .6		+ .7				-1.3
12.	External Sex Controls		- 4.6	- 1.6	- 3.2	-1.8	-3.0	-2.7	-3.1	-1.0
13.	Adequacy of Sex Education									
14.	Generation									-.6
15.	Confusion Regarding Norms of Sex			+ .5						
16.	Mother's Influence		+ .6		+ .8	+ .7	+1.0			
Total Variance Explained		15.9	43.8	43.9	25.7	19.5	46.2	3.0	3.6	4.9
Numbers of Cases		528	528	528	528	528	518	518	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level





and behavior. This may well lead the reader to wonder whether the 528 subjects for whom sufficient data were available to calculate predictive factor scores represented a biased sample of the 700 English language respondents in the total sample, or not. An answer to this question was sought by comparing the responses of the 528 subjects for whom factor scores could be calculated, and the 162 for whom they could not, on each of 56 of the most salient independent and dependent variables used in this study. The chi square statistic was used as a test of the significance of difference in patterns of responses to these items between the two groups of respondents. Tabulation of the chi squares for these 56 comparisons showed that the frequency of differences was just what one would expect on the basis of chance alone.

## 2. Step Regression Analysis of Courtship Attitude Indices.

Three sets of courtship attitude indicators were available for step regression analysis using the independent variable factor scores as predictors. These were the romanticism score, the various sex permissiveness scores, and two of the dependent variable factors - the sex permissiveness and double standard factors. The proportions of variance in these attitude indices which are explained by the predictive factors are shown in Table XVI. In all cases only where the probability that the variance explained differed from zero at the 5 per cent confidence level or beyond is indication of explained variance included in any of the tables which follow.

The information in the cells of the table is to be interpreted as follows. The sign (+ or -) in each cell of the table shows whether the relationship between that pair of criteria and predictors is direct (+) or inverse (-), and the figure shows the proportion of the variance in the criterion which is accounted for by the predictor. For example in the



first cell of the table, the +1.3% signifies that the relationship between the courtship involvement predictive factor and the romanticism score criterion is a direct one, and 1.3 per cent of the variance in the latter is accounted for by the variance in the former.

Considering first the romanticism score criterion, the data in the table show that it is best (inversely) predicted by university enrollment, courtship precosity, socio-economic status, and alienation. It is slightly directly predicted by the conventionality, religiosity, courtship involvement, and family solidarity factors. About 16 per cent of the variance in the romanticism scores was accounted for using this set of predictive factors.

The next two indices, the male and female sex permissiveness scores, show very similar patterns of association with the predictor factors. A high proportion of the variance in each of these two - 44 per cent in both cases, are explained by the predictive battery. In all cases the conventionality, religiosity, and sex identity factors predict substantial portions of the variance - about 18 per cent, 9 per cent and 7 per cent respectively. The relationships are inverse for the first two, and for female sex identity. The external sex controls, courtship precosity, and family solidarity factors predict somewhat less of the variance. It is to be noted that the external sex controls predicts much more of the male permissiveness than of the female permissiveness score. It was also the only factor at all substantially associated with the double standard factor. We suggest that it is the liquor consumption component of this factor which is associated with acceptance of the double standard and so is associated with acceptance of more sexual permissiveness for males than for females.



The male and female non-affection scores also show similar patterns of association with the predictive factors. Somewhat more of the variance in the first than in the second is explained by the predictors however, the proportions being 26 and 20 per cent. The most powerful predictor is sex identity; again men are more permissive than women. Conventionality, religiosity and external sex controls follow in predictive efficiency, and all three are negatively related to the two criteria.

Turning to the sex permissiveness factor criterion we find that a very high proportion of the variance in this criterion, no less than 46 per cent, is explained by the predictive factors. The pattern of relationships is very similar to that seen above for the male and female permissiveness scores, on which this factor is of course heavily loaded.

Almost one half of the total explained variance (20 per cent) was explained by a negative association with the independent variable factor loaded on perceived similarity of norms to those of parental and peer reference figures which we have interpreted as a measure of conventionalism. Almost 9 per cent was explained by a negative association with the religiosity factor, and 5.7 per cent was explained by sex identity, masculinity being associated with higher permissiveness factor scores. The external sex controls factor (negatively loaded on the liquor consumption and positively loaded on low rating of personal appearance) was negatively associated with the criterion (3 per cent of variance explained). The courtship precosity and courtship involvement factors were positively associated with the criterion and explained 2.5 and 2.1 per cent of the variance. The family socioararity factor, which loaded heavily and positively on the respondents' ratings of their relationships with their parents and family, was negatively associated, and explained 2.2 per cent



TABLE XVII

PROPORTIONS OF VARIANCE<sup>1</sup> IN COURTSHIP EXPERIENCE  
INDICES EXPLAINED BY PREDICTIVE FACTORS, FOR ENGLISH SAMPLE

Predictive Factors	Courtship Experience Indices		
	Age First Date	Courtship Advancement	Life Time Sex Intimacy Score
1. Courtship Involvement	- 3.3		+13.5
2. Perceived Sim- ilar Norms (Conventionality)			- 9.8
3. Socio-Economic Status	-1.0	+1.2	+ .7
4. University or Trade School	+1.4		
5. Religiosity	+ .7	- .8	- 5.0
6. Courtship Precocity			+ 9.3
7. Home Influence Family Solidarity		- .4	- .8
8. Masculinity- Femininity			+ 4.8
9. Geographical Mobility			
10. Peer-Parent Consistency		+2.9	
11. Alienation		+1.4	
12. External Sex Controls	+1.6		- 2.5
13. Adequacy of Sex Education		-1.0	+ .4
14. Generation	- .8		
15. Confusion Regard- ing Norms of Sex		- .5	- .6
16. Mother's Influence	+1.6		
Total Variance Explained	10.4	8.2	47.6
Numbers of Cases	528	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.





of the variance in the criterion. It is interesting to note that the school factor (university or trade school) the alienation factor, and the confusion regarding sex norms factor did not contribute significantly to explaining the variance in the criterion.

The second double standard of the factor score criteria, was significantly associated with only two of the independent factors, and only 3 per cent of its variance was explained by the predictors. Accordingly it does not seem worth discussing. The relevant data are found in the table.

### 3. Step Regression Analysis of Indices of Courtship Experience.

Five indices of courtship experience were used as criteria in a step regression analysis for which the independent variable factor scores were used as predictors. These five were the respondent's age at the time of his first date, his lifetime courtship advancement, that is the most advanced courtship relationship (steady dating, engagement, etc.) he had ever experienced, the courtship involvement and courtship precosity factor scores, and the respondent's lifetime sex intimacy score, that is the most intimate form of sexual behavior he had ever experienced. None of the variance in either the courtship involvement or the courtship precosity factors was explained significantly by any of the remaining independent variable factors, and so no further mention of these two criteria will be made. However the results of the regression analyses for the remaining three criteria will be discussed briefly in turn. The relevant data are found in Table XVII.

The first of these criteria, age at first date, is but poorly explained by the predictors, only 10 per cent of the variance being accounted for. Most of these "predictors"; courtship involvement, school enrollment, and to some extent external sex controls (the liquor consumption component,



of this) are not predictors but rather are correlates, since these factors load heavily on items that relate to post first dating experience.

The second criteria is even less well explained by the predictors, with only 8 per cent of the variance predicted by the independent variable factors. The most powerful predictor, which yet accounted for only 3 per cent of the variance was the peer parent consistency factor. For some reason that we are not able to explicate, respondents who perceived the sexual norms of their peers and their parents as being consistent with each other tended slightly toward more advanced courtship than those perceiving the norms of these two groups as being more inconsistent. However contrarywise there was a slight but weaker tendency for the more alienated to have had more advanced courtship experience. Clearly the data do not suggest that it is the highly alienated who are driven by their sense of estrangement into some kind of folie a deu who predominate in the advanced courtship ranks, among our sample members. In this context, it is to be noted that the conventionality factor is not associated with this criterion. Socio-economic status is slightly positively associated with the criterion, and adequacy of sex education and religiosity are slightly negatively associated with the criterion.

The third criterion, the lifetime sex intimacy score, which scales the most advanced form of sexual intimacy ever experienced by the respondent, is one of those whose variance was best explained by the predictors used in the whole study; 48 per cent of the variance in the criterion was accounted for. Proportions of variance explained by various predictive factors include courtship involvement, 14 per cent, (positive association), conventionality 10 per cent (negative association), courtship precosity 9 per cent (positive association), religiosity 5 per cent (negative association),



TABLE XVIII

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF REACTIONS TO COURTSHIP EXPERIENCE  
EXPLAINED BY PREDICTIVE FACTORS, FOR ENGLISH SAMPLE MEMBERS

Predictive Factors	Regret	Guilt	Intimacy Reaction	Live up to Sex Standard Now	Sex Attitude & Behavior Agree	Content With Agreement	Compromised Morality Factor
1. Courtship Involvement	-9.4	-10.3		+ .8	- .5	+1.0	+6
2. Perceived Similar Norms (Conventionality)	+9.0	+11.5	+1.2				+2.2
3. Socio-Economic Status	- .5	- 1.2					
4. University or Trade School			u-1.3	u+2.0	u+3.3	u+3.0	u-2.2
5. Religiosity	+1.6	+7.4	+2.8	- .9			+ .9
6. Courtship Precosity	-1.6	-3.0		+ .6			+1.0
7. Home Influence Family Solidarity	+ .6	+ .8			+ .5	+ .6	
8. Masculinity-Femininity	m-6.0	m-5.8	f+3.5				
9. Geographical Mobility			- .6				+ .4
10. Peer-Parent Consistency						+ .6	
11. Alienation				-1.4	-1.7		+2.0
12. External Sex Controls	+1.1	+ .9				+2.4	
13. Adequacy of Sex Education							
14. Generation	+ .7	+ .7					
15. Confusion Regarding Norms of Sex	+ .7	+ .9	+3.8	-2.0	-1.3	-2.9	
16. Mother's Influence		- .5					+1.1
Total Variance Explained	25.2	43.0	13.2	7.7	7.3	10.5	9.8
Number of cases	528	528	528	528	528	528	518

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



sex identity 5 per cent (masculine association), and external sex controls, 2 per cent (negative association).

#### 4. Step Regression Analysis of Items Reflecting Reactions to Sexual Experience.

In this section we shall consider briefly the predictability of the variance of three sets of items reflecting reactions to sexual experience. The first set involves only those who are sexually experienced and deals with their reactions after their first intercourse experience. Three items are involved: respondents reports of the guilt or regret that they experienced following this experience, and a composite index involving amount of regret and guilt experienced, and felt justification for their behavior.

The second set includes four items dealing with the extent to which respondents felt their sex standards or attitudes and behaviors were in adequate agreement. The first item asked how well the respondent felt was living up to his sexual standards, the second asked about extent of agreement or disagreement between sex attitudes and behavior, the third asked how content the respondent was with the current level of agreement of his sexual behavior with his attitudes, and the fourth was the compromised morality factor derived from factor analysis of the dependent variable indices.

The third set consisted of one index only, the compromised morality factor, derived from factor analysis of the dependent variables.

The data in Table XVIII show that the first set of items is far better explained by the predictive factors than is the second or the third sets of items. Thirty five per cent of the variance in the regret item and 43 per cent of the variance in the guilt item are explained by the predictors. Generally the patterns of predictive power of the





independent variable factors for these two items tend to be similar.

Courtship involvement, conventionality, and sex identity are consistently powerful. Religiosity is a predictably powerful predictor for guilt, but not for regret or the composite intimacy reaction index.

The four items dealing with relationship between sexual standards and behavior have rather uniformly low predictability, 8 per cent of the first, 6 per cent of the second and 12 per cent of the third and 10 per cent of the fourth being predicted by the independent factors. In all cases school enrollment was the best predictor, university attendance being associated with reporting closer agreement between standards and behavior. The second best predictor was the confusion regarding sex norms factor, with those who were confused less content with their conformity with their own standards. Courtship involvement was also slightly but significantly predictive of the variance of all four criteria. Alienation was also inversely associated with contentment for the first two items and the fourth item. External sex controls was associated with the third.

The data in Table XVIII show that only 10 per cent of the variance in the compromised morality factor criterion was explained by the independent variable predictors. It was slightly and positively associated with the alienation and courtship involvement factors, and equally strongly but negatively associated with the school enrollment factor, being associated with trade school enrollment. Each of these explained about 2 per cent of the variance in the criterion. The mother's influence, courtship precosity, and religiosity factors were each positively associated with the criterion and each explained about 1 per cent of the variance.

##### 5. Step Regression Analysis of Indices of Changes in Attitudes and Behavior.



TABLE XIX

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF CHANGE IN SEXUAL ATTITUDES OR  
BEHAVIOR EXPLAINED BY PREDICTIVE FACTORS, FOR ENGLISH SAMPLE

	Sex Attitude Less Strict Since Began Dating	Sex Standards Less Strict Since Attending This School	Have Come To Accept Some Guilt Triggering Acts Now	Have Stopped Some Guilt Triggering Acts Now	Sex Behavior Now Less Strict Since Coming To This School
1. Courtship Involvement		-2.1			
2. Conventionality	-1.7	-1.3	-4.7		
3. S.E.S.	+1.8				- .7
4. School Enrollment		+8.2	+ .7		+3.7
5. Religiosity					
6. Courtship Precosity	+1.2		+ 2.5		
7. Family Solidarity					
8. Sex Identity	f+5.6	f+2.0		f+2.0	
9. Geographical Mobility			-1.3		
10. Peer Parent Ego Consistency					
11. Alienation From Values					
12. External Sex Controls	- .9				
13. Adequacy of Sex Education					
14. Generation					
15. Confusion Regarding Sex Norms	+ .6	+1.0	+1.8		+1.0
16. Mother's Influence				-1.6	
Total Explained Variance	11.8	14.6	11.9	3.6	5.4
Numbers of Cases	528	528	528	528	528

<sup>1</sup> Reporting only those significantly different from zero at or beyond the 5% confidence level.



But little of the variance in any of the five indices of change in sexual attitudes and behaviors is explained by the predictive factors included in the present study. The data in Table XIX show that in no case was more than 14 per cent of the variance in the criteria explained by the predictive factors. The item dealing with changes in sexual standards since enrollment in post secondary school was the one best predicted by the independent factors, 14 per cent of the variance in the criterion being accounted for. Surprisingly only 3.6 per cent of the variance in the responses to the item dealing with acts which respondents had stopped which once made them feel guilty was explained by the predictors.

The most powerful predictor for most of the criteria was school enrollment, which explained over half of the predicted variance in reported changes in attitude and behavior of students, since enrollment in post secondary school. University students reported more changes than trade school students. This could be the result either of the greater liberalism of the university in contrast to the trade school settings. More probably it reflects the longer period of attendance at the school of university in contrast to trade school students, however.

In the case of the criterion reflecting changes in attitude since the respondent began dating, half of the variance was explained by sex identity, with women reporting more of attitude change than men. This change is probably away from double standard "female purity" norms to which the girls were initially socialized.

Twelve per cent of the variance in the criterion dealing with acceptance of some sex acts which had once been a source of guilt feelings



for the respondent was accounted for by the predictive factors. This explained variance was largely predicted by four of the independent factors: conventionality, courtship precosity, confusion regarding sex norms, and geographical mobility. Acceptance of acts was inversely associated with the first and last of these four, and directly associated with precosity and confusion.

Generally, school enrollment sex identity conventionality and confusion regarding sex norms were significantly predictive of the variance for three criteria and courtship precosity and socio-economic status were significantly predictive of the variance in two of the attitude and behavior change criteria.

These findings tend generally to support some of the generalizations about change in norms proposed by Reiss as quoted in Chapter II. For example his first generalization, "The lower the traditional level of sexual permissiveness in a group the greater the likelihood that social forces will alter individual levels of sexual permissiveness."<sup>1</sup> This generalization fits our finding of more change in attitudes of women than men. The stronger the amount of general liberality in a group, the greater the likelihood that social forces will maintain high levels of sexual permissiveness.<sup>2</sup> explains the higher permissiveness in university as compared with trade school samples, but we have indicated that other explanations fit the data as well. His third generalization "To the extent that individual ties to the marital and family institutions differ, individuals will tend to display a different type of sensitivity of permissiveness to social forces,"<sup>3</sup> accounts in our data, as in his, for the different part played by affection in relation to permissiveness for women as compared with men. Similarly, the remaining four generalizations which Reiss states all





find support in the data which we have presented here, or earlier in this chapter.

However it should be noted at this point that for all five of the criteria of change in sexual attitudes and behavior considered in this section only a very small proportion of the variance has been explained by the predictive battery we have used. We must conclude that the influences toward increasing permissiveness to which our English sample members have been exposed are so ubiquitous that they tend to be almost equally powerful in the various religious, social class, family, etc. sub-cultures from which our sample members came.

### C. Summary

A rather coherent pattern has emerged from this set of data dealing with the predictability of indices of courtship and sexual attitudes and behaviors, of the reactions following some of these behaviors and of changes in these attitudes and behaviors. In general the criteria dealing with sexual aspects, whether attitudes, behaviors, or reactions to behavior, are quite significantly predictable, the proportions of variance explained ranging from 48 per cent for lifetime sexual experience, to 44 per cent for attitude permissiveness scores, to 43 per cent and 35 per cent for guilt and regret reactions following intercourse among those who are sexually experienced. The non-affection permissiveness scores were somewhat less predictable, but still quite a high proportion of the variance was explained (26 and 20 per cent for the male and female scores) in contrast to the remainder of the criteria we have considered. For all the attitude items as for the guilt and regret



reaction items conventionality was the most powerful single predictor, accounting for one third or more of the explained variance in most cases. Courtship involvement was the most powerful predictor of sexual behavior, and was strongly negatively associated with the experience of regret or guilt following intercourse. Religiosity was the third most powerful predictor for most of the attitude items and for the guilt reaction item. However for the two non-affection permissiveness scores it was sex identity which was the most powerful predictor. For the other attitude items and for the two reaction items (guilt and regret) it was only slightly less powerful. Courtship involvement and courtship precosity were very powerful in explaining sex behavior, and also in explaining (lack of) guilt and regret. Home solidarity, and external sex control were more weakly predictive of the criteria under discussion.

We may suggest the following generalizations which adequately summarize most of these findings. Sex attitudes are primarily determined by differential acceptance of norms, as reflected by the conventionality and religiosity items, to a lesser extent by sex identity which, we suspect, relates to the differences in orientations of men and women toward sexual intimacies as preparation for or commitment to marriage, and to a much lesser extent by relationships with opposite sex members.

Sexual behavior is primarily determined by relationships with the opposite sex, and to a lesser extent by acceptance of norms (conventionality and religiosity) and differences in the attitudes of males and females toward premarital intimacies. Guilty reactions to intercourse appear to be about equally determined by degree of courtship involvement and differential acceptance of norms, with differences in expectations of



men and women - double standard expectations in part - also contributing significantly.

Romanticism is less predictable than the criteria just considered but it is more predictable than those considered below. The most powerful (negative) predictors of romanticism are university attendance, courtship precocity, and high social class, all of which suggest more of sophistication in knowledge and experience. The most powerful (positive) predictors, are religiosity and courtship involvement both of which might be seen as connoting an idealized approach to love relationships.

The age at first data and courtship advancement criteria appear to be so slightly predictable that there is little use in discussing them. The same is largely true of the three items dealing with respondents perceptions of agreement between their sex norms and behavior. In regard to the best of the three, contentment with agreement between standards and behavior, confusion regarding sex norms is the best negative predictor, and external sex controls - whose physical attractiveness component is at least partly associated with dating frequency - is the best positive predictor. Thus it appears that two weak predictors of this criterion are lack of uncertainty regarding appropriate conduct and lack of opportunity to engage in such conduct.



Footnotes - Chapter IV

1. Ira L. Reiss, The Social Context of Premarital Sexual Permissiveness, (New York, Holt, Rinehart, and Winston, 1967), p. 160
2. Ibid., p. 161.
3. Ibid.





## Chapter V

### Orientations to Courtship Among French Sample Members

In this chapter which presents data secured from the French speaking university and the trade school samples in Montreal we shall follow the same outline as the preceding chapter. Information relating to the incidence of attitudes and behavior which are of interest will precede information on the antecedents or predictors of these attitudes and behavior. The reader is again reminded that less information is available for the French Canadian sample since the questionnaire was both modified and shortened without authorization by the research assistant in Montreal. Recall also that the French data are probably less accurately reflective of the Montreal post secondary school population since the refusal rate for the university students was over 50 per cent and since the sampling of trade school students was unorthodox.

#### A. Description of Attitudes and Behavior

##### 1. Attitudes toward Romanticism and Various Premarital Sexual Activities

In Table I is found the proportions of the 404 French Canadian sample members who made romantic responses to the items of the romanticism scale, by school sub-sample and by sex, together with the responses of the 700 members of the English Canadian sample to these same items, also classified by sex. It is clear that the pattern of romantic beliefs of the French sample is distinctly different from that of the English Canadian sample, more so than the latter differed from Reiss' sample of American students, as the data in Table I<sup>1</sup> show. The French sample



TABLE I

FRENCH SAMPLE MEMBERS AGREEING WITH ITEMS OF THE REISS ROMANTIC LOVE SCALE  
BY SCHOOL AND BY SEX, WITH COMPARISON DATA FOR ENGLISH SAMPLE MEMBERS

Romantic Love Items	Total French Sample			Total English Sample			University of Montreal			Trade School		
	T	M	F	T	M	F	T	M	F	T	M	F
1. True love leads to almost perfect happiness. Agree.	88%	90%	96%	75%	77%	73%	81%	86%	76%	94%	94%	93%
2. When one is in love, the person whom he loves becomes the only goal in his life. He lives almost solely for the other. Agree.	76	78	74	54	55	52	65	67	64	84	84	83
3. True love will last forever. Agree.	60	60	60	55	52	58	54	57	51	63	61	66
4. There is only one real love for a person. Agree.	59	62	55	29	30	29	47	54	40	65	67	64
5. True love is known at once by the people involved. Agree.	47	47	47	22	25	19	40	36	45	49	52	46
6. Doubt may enter into real love. Disagree.	24	26	22	18	19	16	22	23	22	28	30	25
7. Even though one's past love affair was not as strong as the present one, it may still have been a real love affair. Disagree.	10	12	7	13	13	13	7	11	3	13	15	10
8. Conflict can be part of real love. Disagree.	25	26	24	7	8	6	20	22	19	29	30	28
Number of Respondents	399	202	197	697	335	362	159	84	75	215	109	106
Romanticism Score, 21 or more.	82	83	80	36	39	34	68	69	67	92	93	91



appears to be generally more romantic than the English sample members, as seen by the proportions scoring 21 or higher on the romanticism items (82 per cent of the former as compared with 36 per cent of the latter) and by the proportions agreeing with the individual items. In fact, for every item but one a higher proportion of the former than the latter group gave romantic responses, and for five of the remaining 7 items the French exceeded the English by between 13 and 30 per cent in proportions giving romantic responses. Particularly noteworthy are the following. Thirty per cent more French than English agreed that "There is only one real love for a person". Twenty five per cent more French than English agreed that "true love is known at once by the people involved," and 22 per cent more of the former than the latter agreed that "when one is in love, the person whom he loves becomes the only goal in his life. He lives almost solely for the other."

Again, as with the English sample, there is a tendency for the male subjects to make romantic responses to these items more frequently than the female subjects, however this trend is not as strong in the French as in the English sample.

Again, as in the case of the English sample, we find that the Montreal trade school sample is more romantic than is the University sample. The differences between the university and the trade school samples are somewhat comparable among the English and the French respondents. Twenty two per cent more men than women for the former and 24 per cent more men for the latter scored 21 or more on the romanticism items. Of the two items showing particularly sizable differences in response between the Montreal university and trade school samples, items



TABLE II

ATTITUDES OF FRENCH SAMPLE MEMBERS TOWARD VARIOUS FORMS OF SEXUAL PERMISSIVENESS  
FOR MALES BY SCHOOL AND SEX, WITH COMPARISON DATA FROM ENGLISH SAMPLE

Permissiveness Indices	Total French Sample			Total English Sample			University of Montreal			Trade School		
	Total	M	F	Total	M	F	Total	M	F	Total	M	F
1. Premarital petting is never acceptable.	26%	20%	31%	8%	6%	10%	15%	12%	18%	32%	27%	36%
2. Petting acceptable only when engaged or in love.	74	80	69	92	94	90	85	88	82	68	73	64
3. Pet if feel strong affection toward partner.	58	70 <sup>a</sup>	45	80	86	74	60	67	53	57	72 <sup>a</sup>	42
4. Pet even though not particularly affectionate toward partner.	15	23 <sup>b</sup>	8	45	63 <sup>a</sup>	29	20	26	13	12	19 <sup>b</sup>	5
5. Intercourse only if engaged or in love.	54	60	47	59	67 <sup>b</sup>	52	65	71	59	46	51	42
6. Intercourse if feel strong affection.	37	49 <sup>a</sup>	24	44	52 <sup>b</sup>	37	40	49 <sup>a</sup>	28	35	48 <sup>a</sup>	22
7. Intercourse though not particularly affectionate toward partner.	14	22 <sup>b</sup>	6	25	38 <sup>a</sup>	13	16	23 <sup>b</sup>	8	12	19 <sup>b</sup>	5
8. No premarital intercourse.	46	40	53	41	37 <sup>a</sup>	48	35	29	41	54	49	58
9. Discrepancy between 3 & 4.	43	47	37	35	23 <sup>a</sup>	45	40	41	40	45	53 <sup>b</sup>	37
10. Discrepancy between 6 & 7.	23	27	18	19	14	24	24	26	22	23	29 <sup>b</sup>	17
Numbers of cases.	377	190	187	681	329	352	179	92	87	198	98	100
Believes in more freedom of sex expression for males than females	38	43	33	34	35	32	24	24	25	48	58 <sup>a</sup>	36
Higher permissiveness score for males than females.	20	19	22	28	27	28	20	16	25	20	20	20
Higher non-affection permissiveness score for males than females.	13	17	10	28	31	24	12.5	12	13	13	20 <sup>b</sup>	7
Number of cases	399	203	196	697	335	362	160	86	74	239	117	122

\*Note school information not available for 32 respondents.

a - signifies difference between males and females are significant of 1% level.

b - signifies difference between males and females are significant of 5% level.





TABLE III

ATTITUDES OF FRENCH SAMPLE MEMBERS TOWARD VARIOUS FORMS OF SEXUAL PERMISSIVENESS FOR FEMALES  
BY SCHOOL AND SEX, WITH COMPARISON DATA FROM ENGLISH SAMPLE

Permissiveness Indices	Total			English Sample			University of Montreal			Trade School		
	French Sample		Total	English Sample		Total	Montreal		Total	School		
	Total	M F		Total	M F		Total	M F				
1. Premarital petting is never acceptable.	70	76 <sup>b</sup>	63	89	91	88	80	84	76	64	70	58
2. Premarital petting is acceptable only when engaged or in love.	51	66 <sup>a</sup>	36	76	82 <sup>b</sup>	69	57	64 <sup>b</sup>	49	48	67 <sup>a</sup>	29
3. Pet if feel strong affection for partner.	9	14	4	30	45 <sup>a</sup>	17	13	17	9	7	12	2
4. Pet even though not particularly affectionate toward partner.	51	60 <sup>b</sup>	42	56	66 <sup>b</sup>	47	62	70 <sup>b</sup>	53	43	50 <sup>b</sup>	35
5. Intercourse only if engaged or in love.	33	45 <sup>a</sup>	20	37	49 <sup>a</sup>	26	36	47 <sup>a</sup>	23	32	44 <sup>a</sup>	19
6. Intercourse if feel strong affection for partner.	7	13	1	13	24 <sup>a</sup>	4	8	15 <sup>a</sup>	0	6	10 <sup>b</sup>	2
7. Intercourse though not particularly affectionate toward partner.	49	40 <sup>b</sup>	58	44	34 <sup>b</sup>	53	38	30 <sup>b</sup>	47	57	50 <sup>b</sup>	65
8. No premarital intercourse.	42	50 <sup>b</sup>	32	46	37 <sup>b</sup>	52	44	47	40	41	55 <sup>a</sup>	27
9. Discrepancy between 3 & 4.	26	32	19	24	25	22	28	32	23	26	34	17
10. Discrepancy between 6 & 7.	77	72	82	44	50	38	80	81	79	74	64 <sup>b</sup>	83
Premarital sex is good.	37	48 <sup>a</sup>	28	11	16	7						
Premarital sex is definitely good.												
Number of cases	399	203	196	697	335	362	160	86	74	239	117	122

\*Note school information not available for 32 respondents.

a - signifies difference between males and females are significant of 1% level.

b - signifies difference between males and females are significant of 5% level.



numbered 2 and 4, the first was also one of two showing similar differences between trade school and university students in the English sample. Eighty four per cent of the former, as compared with 65 per cent of the latter agreed that "When one is in love, the person whom he loves becomes the only goal...", and 65 per cent as compared with 47 per cent agreed that "there is only one real love for a person." Again, mean differences in age between these groups may account for the differences since as noted in Chapter III the trade school students are significantly younger than the Montreal university students.

The differences in romanticism between male and female respondents in the university and the trade school samples are about comparable.

In Tables II and III are found a summary of the attitudes of those of the 404 Montreal sample members who responded to the items of the Reiss Male and Female Sex Permissiveness Scale, together with the same responses for the English sample. The data show that both the male and the female Montreal students are distinctly less permissive than the male and female English students. Twenty six per cent of the French, as compared with 8 per cent of the English, feel that premarital petting is never acceptable for men, while 30 as compared with 11 per cent feel that it is never acceptable for females. At the other extreme the discrepancies were much smaller. Forty six per cent of the English as compared with 35 per cent of the French sample members feel that premarital intercourse is never permissible for men and 49 per cent of the former as compared with 44 per cent of the latter feel that such intercourse is never permissible for females. Those permitting inter-



course for a man even though he is not particularly affectionate toward his partner include 14 per cent of the French, as compared with 25 per cent of the English sample, and those permitting such freedom to women include 7 per cent of the former and 13 per cent of the latter.

It is clear from the above that students in the Montreal sample, like those in the English sample, are willing to grant more freedom of sexual expression to men than to women. The data do not provide a clear indication of a stronger commitment to the double standard on the part of either the French or the English sample members. The former, more often than the latter said they believed in more freedom of sexual expression for males than for females, the proportions being 38 per cent and 34 per cent. However a higher proportion of the latter (28 per cent) than of the former (20 per cent) had higher sexual permissiveness scores for males than for females, thus giving clear indication of a double standard orientation.

In the French sample as in the English sample the female component consistently was less permissive than the male component. Generally the differences between the permissiveness of men and women was smaller in the English than in the French sample, except in terms of attitudes toward petting and intercourse where the couple members are not particularly affectionate toward each other. Here, whereas both male and female French subjects tended infrequently to approve of such behavior, in the English sample larger proportions of men approved of such behavior, while only small proportions of women approved. Thus for these four items - two on the male and two on the female permissiveness scales - the male - female differentials were larger for the English than for the French samples.



Turning to sex differences in the double standard data, a higher proportion of French men than women said they believed in more freedom of sexual expression for men than women, while in the English sample the proportions of male and females agreeing with this item were the same. However on the other two indices the male - female differences were quite comparable in the French and English samples.

The data in Tables II and III show that the trade school sample is consistently less permissive than the university sample: premarital petting by men is never acceptable to 32 per cent of the former as compared with 15 per cent of the latter, and premarital intercourse by men is never acceptable to 54 per cent as compared with 35 per cent. These differentials tend to hold for both the male and the female components of the two samples.

The differences between the two school samples in terms of the double standard indices are quite remarkable. In terms of the first, 58 per cent of the male, as compared with 36 per cent of the female trade school students reported believing in more freedom of sex expression for males than for females, while for the University students the proportions were 24 and 25 per cent. However the same proportions of male and female trade school students, 20 per cent, recorded higher male than female sex permissiveness scores, while for the university students the proportions were 16 per cent for males and 25 per cent for females. This suggests stronger acceptance of the double standard by university women than men. There were no differences between male and female university students in those recording higher male than female non-affection permissiveness scores, but among the trade school students





20 per cent of the men as compared with only 7 per cent of the women recorded higher scores for males than for females. This suggests that strong identification with the double standard is found among the trade school males but not females, and that this tendency toward the double standard is restricted to intimacies with casual or "pickup" partners. It does not extend to partners having strong love involvements.

Are there differences between the French and the English samples in the extent to which sexual intimacies are viewed hedonistically, as a source of erotic pleasure, or as expressions of affection? The data in lines 9 and 10 of Tables II and III suggest that there are. The first two lines show that affection makes more differences in permissible male intimate behavior for French than English subjects, but this pattern is confused where permissible female intimate behavior is concerned. There are interesting contrasts between the attitudes of the male and female components of the two samples. Among the English students the presence of affection makes more difference to the women than to the men in three out of the four cases of intimate behavior under consideration, while among the French students the presence of affection makes more difference to the men than to the women in all four of the cases in question. When we turn to the data for the separate school samples we find that this last generalization is more strongly true of the trade school than of the university students. The viewpoints of male and female students tend to be more homogeneous in the latter than in the former case.

Unlike the English sample, the French sample members showed no



TABLE IV

INCIDENCE OF VARIOUS SEXUAL EXPERIENCES WITH INFORMATION ON RELATIONSHIP TO PARTNERS  
FOR FRENCH SAMPLE MEMBERS, BY SCHOOL AND SEX, WITH COMPARISON DATA FROM ENGLISH SAMPLE

	Total			English Sample			University of			Trade School		
	French Sample			Total			Montreal			Total		
	Total	M	F	Total	M	F	Total	M	F	Total	M	F
1. Has never petted	33%	20% <sup>a</sup>	47%	8%	9%	8%	40%	31% <sup>b</sup>	50%	28%	11% <sup>a</sup>	46%
2. Has ever petted	67	88 <sup>a</sup>	53	92	91	92	60	69 <sup>b</sup>	50	72	89 <sup>a</sup>	54
3. Has experienced above but not below belt petting	20	17	23	25	21	30	23	18	28	18	17	20
4. Has petted, but not gone past petting	60	72 <sup>a</sup>	48	80	82	78	50	56	42	68	84 <sup>a</sup>	51
5. Respondent was in love with all partners in 4	38	29 <sup>a</sup>	51	43	27 <sup>a</sup>	59	31	26	40	39	30 <sup>a</sup>	56
6. Has experienced intercourse	47	63 <sup>a</sup>	30	50	56	44	37	51 <sup>a</sup>	22	54	72 <sup>a</sup>	36
7. Respondent was in love with all intercourse partners	46	38 <sup>a</sup>	56	50	34 <sup>a</sup>	70	50	40 <sup>a</sup>	75	44	38 <sup>a</sup>	58
Number of cases	369	194	177	699	336	363	152	84	70	217	110	107

a - signifies differences between males and females are statistically significant at 1% level.

b - signifies differences between males and females are statistically significant at 5% level.



particular tendency to feel that women should be more strongly influenced by the quality of the relationship in deciding about permissible intimacies, than men should. This was true of both the total sample, and of the male and female components. This again suggests less acceptance of the double standard among French than among English students. This was also generally true of the two French school subsamples, although there was a slight tendency for the male university students, only, to expect that women should be more strongly influenced by the quality of the relationship, than should men.

## 2. Premarital Sexual Experience

In Table IV are found the proportions of subjects who have experienced various forms of premarital sexual behavior, by school subsample and by sex, together with comparison data for the English sample. The data appear to show that the French sample members are generally less sexually experienced than are the English sample members. Unfortunately in this section there was little comparability in the way that the relevant questions were worded for the French and the English samples; thus the contrasts between the two samples must be taken as only generally suggestive. The implication of the data is, however that the former sample includes more who are inexperienced in petting, and slightly more who are inexperienced in intercourse, than the latter sample. These differences are much more true of the female than of the male components; in fact the French males reported higher incidence of intercourse experience than the English males.

The data for the school samples shows that the trade school students are distinctly more sexually experienced than the university students, and this is equally true for both the male and the female









components of these samples. Recall that this is precisely the reverse of the situation in the English sample where it was the trade school students who were least experienced.

Are there differences between the French and the English samples in proportions sharing intimacies with loved and unloved partners? The data in Table IV suggest generally that there are no such differences between the total samples or between the male and the female components of the two samples. The data show that there is a slight tendency for more of the trade school students to report that they were in love with those with whom they petted than university students. However these differences are not substantial.

### 3. Normative Context, and Consequences of Sexual Behaviors

The French respondents were asked a number of questions on their attitudes toward various sources of norms defining sexual behavior, and these questions were verbatim translations of the questions which were asked of the English students. They were also asked the same questions as the English students concerning the precautions they took during intercourse and their reactions following their first intercourse experience. Some of their responses to these questions are summarized in Table V, together with comparable responses from the English sample.

Generally the data in the table show that the French sample is more conventional and more satisfied with contemporary definitions of acceptable sexual behavior than the English sample members. French students were less often dissatisfied with societies' sexual codes (34 per cent, vs. 51 per cent for the English). They less often felt that the church's teachings about sex norms were not satisfactory or realistic



(45 per cent vs. 72 per cent). Fewer reported that they had never tried to follow the church's teachings on sex (34 per cent vs. 49 per cent).

It is remarkable that there is about the same amount of difference in these responses between male and female French respondents as there was between men and women in the English sample. There is more difference between French men and women in their responses to the first item in the table than there were between English men and women, but this is reversed in the fourth item, and otherwise the patterns of differences are quite comparable. The trade school students are distinctly more traditional or conventional in their attitudes than are the University students, as seen in their dissatisfaction with societies norms (47 vs. 26 per cent), with the teachings of the church (53 vs. 42 per cent), and in the proportions who have never tried to follow the church's teachings on sex (45 vs. 27 per cent). More detailed examination of data in Table V shows that the differences between the male components of these two samples are far more striking than the differences between the female components. This is particularly true in the case of item 4 in the table, which shows that 35 per cent of the women in trade school and 39 per cent of the women in University report never having tried to follow the church's teachings on sex, while for the men these proportions are 19 per cent and 49 per cent, respectively. These data do raise some questions. Why is it that more of the trade school women than men say they never tried to follow the church's teachings - no answer to this question can be suggested. Why is it that so many more men who eventually went to University, than men who later went to trade school started out by ignoring the teachings of the church on sex? Perhaps the former did come from more emancipated home situations. Perhaps



TABLE VI

REACTIONS TO SEXUAL EXPERIENCES OF FRENCH SAMPLE MEMBERS, BY SCHOOL AND SEX  
WITH COMPARISON DATA FROM ENGLISH SAMPLE

Reactions to Sexual Experiences	Total French Sample		Total English Sample		University of Montreal		Trade School	
	Total	F	Total	F	Total	F	Total	F
Feels his sexual behaviors and norms are the same as other peoples'	27%	34% <sup>b</sup>	19%	-%	16%	20%	33%	44% <sup>a</sup>
Feels his sexual behavior and norms are almost the same as other peoples'	46	40 <sup>b</sup>	53	-	52	50	44	34 <sup>a</sup>
Lives up to present standards of sexual behavior "very closely" or "closely"	85	83	88	90	88	82	82	81
Feels first sexual experience was definitely good	27	29	25	-	31	31	24	19
Lived up to past standards very closely or closely	67	63	71	50	50	51	61	64
Numbers of cases.	361	188	173	687	331	356	207	104

a - signifies differences between males and females are significant at 1% level.

b - signifies differences between males and females are significant at 5% level.

- no data available.



on the other hand they became emancipated at some later stage, and then projected this emancipation back on their earlier years.

Data in Table V show that the French speaking male respondents report that they are somewhat more confused about what is right and what is wrong regarding premarital sex than the English speaking male respondents. This would seem to be related to the fact that the latter group is more emancipated from conventional standards than the former group. There are no differences between French and English language female respondents. This is a bit surprising since the latter group was more critical of contemporary sexual standards than the latter, but note that these groups did not differ in their relative conformity to the teachings of the church.

A higher proportion of French university students (57 per cent) than of trade school students (35 per cent) say that they are confused about sex standards. This differential is found for both the male and the female students between the two schools.

This pattern of relationships is considerably illuminated by respondents' reports and comments on their own sexual standards which are found in Table VI. French students report that they lived up to their past standards quite well more frequently than English students do, but there are only negligible differences between the two samples in their reports of how well they live up to current standards.

The university students, including both the men and the women, reported that they lived up to their past standards very closely or closely, slightly more frequently than did the trade school students, the proportions for the two schools being 72 per cent and 61 per cent. The same gross pattern is found in the students ratings' of how well they live up to their present standards of sexual behavior. However





TABLE VII

ASSOCIATION OF DRINKING AND CONTRACEPTION PRACTICES WITH INTERCOURSE EXPERIENCE  
FOR FRENCH SAMPLE MEMBERS, BY SCHOOL AND SEX  
WITH ENGLISH SAMPLE COMPARISON DATA

		French Total Sample			English Sample			U. of Montreal			Trade School		
		Total	M	F	Total	M	F	Total	M	F	Total	M	F
707	Never engaged in sex intimacies while under influence of alcohol.	% N	76 282	68 <sup>a</sup> 131	85 151	57 386	53 173	60 213	77 120	74 61	76 162	65 <sup>a</sup> 70	87 92
569	Used contraceptives during intercourse every time.	% N	38 60	36 42	41 18	31 106	30 55	33 51	37 24	27 <sup>a</sup> 13	40 36	45 <sup>a</sup> 29	27 7
569	Never used contraceptives during intercourse.	% N	30 45	31 33	28 12	13 43	12 23	13 20	23 15	29 <sup>a</sup> 14	33 30	30 19	42 11

198

<sup>a</sup> - signifies differences between males and females are significant at 1% level.



a more detailed examination shows that the difference in responses is found only for the women. Ninety six per cent of female students in the university, as compared with 81 per cent of those in the trade school say they live up to their present standards of sexual behavior very closely or closely. The implication of this appears to be that while a majority of both the male and female university students said their standards had become less strict, for more women than men, this change was sufficiently massive that there is now felt to be little discrepancy between standards and behavior.

A question which was included on the French but not on the English schedules asked how the respondent felt his sexual standards and behaviors compared with those of other people. The data in the table show that just over one quarter (27 per cent) reported feeling that their behaviors and standards were the same as other peoples', and almost one half reported feeling that they were almost the same. A higher proportion of trade school students, including both men and women (33 per cent) made the first response than of university students (16 per cent).

Substantially fewer French than English students report ever having engaged in sex intimacies while under the influence of alcohol according to the data in Table VII. The proportions who say they have never done so are 76 per cent for the former and 57 per cent for the latter. The discrepancy between the two samples is larger for the female components (32 per cent) than it is for the male components (11 per cent) and the data in the table shows that there are larger differences between the two sex groups among the French than among the English respondents. Put differently this suggests that there are more



similarities between the male and female drinking patterns, as these relate to sexual behavior, in the English than in the French sample. There are no differences between the two French schools, but the differences between males and females are larger among the trade school students than they are in among the university students. This suggests that there is something of a double standard in drinking patterns, and that it is tending to break down in university circles, but it is persisting strongly at the trade school level.

The practice of contraception by those experienced in intercourse, is more common among the English than among the French sample members: see Table VII. Slightly more of the latter, 38% as compared with 31 per cent of the former use contraceptives every time or most of the time, while 30 per cent of the latter as compared with only 13 per cent of the former never use them. There are no noteworthy differences between males and females in this regard. However the data do show some striking differences between the two school samples. Among the men, contraception is more common among the trade school than among the university students (45 vs. 27 per cent). By contrast among the women it is the university rather than the trade school students who more frequently practice contraception (65 per cent vs. 27 per cent). Clearly the latter differential is accounted for by the greater sophisticated care to prevent conception among the university women. Among the men, the differential is perhaps accounted for by greater concern to prevent venereal disease through use of contraceptives among the trade school than among the University men. It should be noted that this item was carelessly translated into French, since the question in English read



"If you have engaged in sexual intercourse, did you or your partner take precautions to prevent pregnancy?" while the translation read "If you have already made love, have you used means in order that you (or your partner) would not become pregnant?" Thus there is not the general agreement between male and female responses for the French sample, where each sex group is reporting for itself alone, as there is between male and female responses in the English sample, where each sex group is reporting for both members of the couple.

Unfortunately questions dealing with the respondents reaction following his first intercourse experience were not included in the French questionnaire as they were in the English questionnaire. The former schedule did include the question "What was your reaction the first time that you experienced a type of sexual relation." followed by a list of alternative responses, including "a great deal of happiness and satisfaction." This question is slightly similar to the following question included in the English schedule: "In regard to the first time you had intercourse...Do you now feel that the experience was basically a good one or a bad one?" However the latter question is more specific, oriented as it is to reaction following intercourse experience and thus there is no point in commenting on the differences in response to the two questions by the two sample members, which are recorded in Table VI. The data there do show that the French men slightly more frequently than the women felt that their first experience was definitely a good one, and the university students more frequently than the trade school students also made this response. This latter difference is more characteristic of the female than of the male components of these two samples, it should be noted however.





TABLE VIII

CONTINGENCY COEFFICIENTS SIGNIFYING ASSOCIATION BETWEEN INDICES OF SEX ATTITUDE  
AND BEHAVIOR CHANGE AND SEX PERMISSIVENESS INDICES FOR FRENCH DATA WITH SIGNIFICANCE LEVELS OF COEFFICIENTS

	Contingency coef. Significance level	Sex Attitude Change Since Began Dating .20 1%	Acts Now Accepted .15 10%	Acts Now Rejected ---	Standards Now Changed Since School Enrollment ---	Behavior Now Changed Since School Enrollment .21 00
Years in school						
Male permissiveness score	Contingency coef. Significance level	.28 00	.33 00	---	.15 4%	.20 19%
Female permissiveness score	Contingency coef. Significance level	.28 00	.32 00	---	.15 4%	.16 2%
Age	Contingency coef. Significance level	.27 00	---	---	.15 4%	.16 2%
Lifetime courtship experience	Contingency coef. Significance level	.18 6%	---	.18 3%	---	---
Lifetime intimacy experience	Contingency coef. Significance level	.30 00	.41 00	---	.14 6%	.21 00
University or trade school	Contingency coef. Significance level	.34 00	---	.19 00	.12 2%	---
Number of cases		383	404	404	393	392

- signifies data not available for French data.



#### 4. Changes in Attitudes and Behaviors

How much of the permissiveness in sexual attitudes and behavior among the French students was the result of changes in attitude since the onset of dating or of attendance at their post secondary schools, as compared with the impact of early training? The data which are available for answering this question are largely, but not completely the same as those available for the English sample. Three of the questions which are relevant here were the same in the English and the French schedules. These were the following:

Have your attitudes toward sexual behavior changed since you have begun dating?

If yes, have they become more strict, or less strict?

Which of those acts that once made you feel guilty have you come to accept?

Which of those sexual acts that once made you feel guilty have you stopped performing?

The following two questions were like their counterparts in the English schedule, except that in the latter subjects were asked if their attitudes or behavior had changed, whether they had become more or less strict.

Have your sexual standards changed since you came here (to this school)?

Has your sexual behavior changed since you have been here (at this school)?

The data in Table VIII suggest that, as with the English subjects, responses to the attitude and behavior change items were associated with the permissiveness indices, but they explained little of the variance in the former. The change question which was most closely associated with the permissiveness indices was "Which of those acts that once made



TABLE IX

SELF REPORTED INCIDENCE OF CHANGE IN SEXUAL ATTITUDES AND BEHAVIORS OF FRENCH SAMPLE MEMBERS,  
BY SCHOOL AND SEX, WITH COMPARISON DATA FOR ENGLISH SAMPLE

	Total French Sample		Total English Sample		University of Montreal		Trade School	
	Total M	F	Total M	F	Total M	F	Total M	F
Sex attitudes more strict since began dating	30%	37% <sup>a</sup>	12%	16%	13%	18%	42%	51% <sup>b</sup>
Sex attitudes less strict since began dating	40	41	66	57 <sup>a</sup>	59	60	27	25
Sex attitudes unchanged since began dating	30	24 <sup>b</sup>	22	27	27	22	30	24 <sup>b</sup>
Sex standards changed since coming to this school	33	37	50	45	26	25	37	44 <sup>b</sup>
Sex standards unchanged since coming to this school	67	63	50	55 <sup>b</sup>	74	75	63	56 <sup>b</sup>
Has accepted some sex acts which once triggered guilt	50	51	56	47 <sup>b</sup>	52	53	48	52 <sup>b</sup>
Has stopped some sex acts which once triggered guilt	15	13	20	15	21	21	11	8 <sup>a</sup>
Sex behavior has changed since coming to this school	26	33	53	48	24	22	29	41 <sup>a</sup>
Sex behavior unchanged since coming to this school	74	66 <sup>b</sup>	47	52	76	78	71	59 <sup>a</sup>
Number of cases	358	185	679	321	154	81	204	104

a - signifies difference between male and female subjects is significant at 1% level.

b - signifies difference between male and female subjects is significant at 5% level.



you feel guilty have you come to accept?", but this item explained only 16 per cent of the variance in the lifetime intimacy score, and only 10 per cent in the male and female permissiveness scores.

When are the French students aware of changes having taken place in their sexual standards and sexual behaviors? Some of the answers to this question are found in the data in Table IX. Unfortunately in several cases we cannot say whether the changes were to a more or a less strict standard, because this question was omitted from the French language schedule by the French Canadian research assistant.

The data in Table IX show that, as compared with the English students, more of the French students report no change in their sex attitudes since they began dating, the proportions being 30 per cent for the latter and 22 per cent for the former. Far more of the French report that their standards have become more strict (30 per cent), while only 40 per cent report that their standards have become less strict. The comparable proportions for the English sample members are 12 per cent, and 66 per cent. The French women students more often reported no change, or a liberalization of their attitudes than did the men students, for the total sample, and for the two school sub-samples as well. The trade school students more often reported no change, or a change toward increasing strictness in their attitudes, as compared with the university students.

The French students were asked whether or not their sexual standards and behavior had changed since coming to the post secondary schools in which they were enrolled, but they were not about the direction of any changes they reported. Slightly more reported that their behavior





was unchanged (74 per cent) than reported that their attitudes were unchanged (67 per cent) and slightly more women reported no changes in either than did the men. Surprisingly, the university students reported no change in attitudes or behavior slightly more frequently than did the trade school students. This pattern was reversed in the case of the English data.

Some indication of the kinds of liberalization of behavior which have occurred among the French students in our sample is provided by their answers to the question "Which of those acts that once made you feel guilty have you come to accept?" About half of the members of the total sample, and about half of the school sub samples as well, indicated that there were such behaviors which they had come to accept. Only for the trade school sample was there a differential between the sex groups, and here a smaller proportion of female than of male students said there were such behaviors. In terms of the behaviors actually listed, the pattern was very similar to that found for the English students. Petting was the behavior most often mentioned, reported by 22 per cent of those answering the question, followed by intercourse (14 per cent), "everything" (10 per cent), and "french kissing", (10 per cent). Slightly more women than men said they had come to accept kissing and petting; while slightly more men than women said they had come to accept intercourse and "everything".

Only about 15 per cent of the French students said that there were some acts which once made them feel guilty which they had now stopped performing. The behaviors most frequently mentioned included petting, mentioned by 17 persons (4 per cent), kissing, mentioned by 15



persons, masturbation, mentioned by 10 and intercourse mentioned by 9. More women tended to mention petting, while more men mentioned masturbation. More women than men said that there were acts which they had stopped, the proportions being 18 and 13 per cent. Likewise 21 per cent of the university, as compared with only 11 per cent of the trade school students said that there were acts which they had stopped performing. While there were no differences between the male and female university students, among the trade school students, more women than men said there were acts they had stopped doing.

#### B. Correlates and Predictors of Attitudes and Behaviors

The data analysis procedures used with the French Canadian data were the same as those used with the English Canadian data: cross tabulation analyses, factor analyses and regression analyses were performed. Since there were fewer questions in the French than the English language schedules there were fewer independent and dependent variables available for use in the performing the analyses. The independent variables numbered 54 and the dependent variables numbered 64. Indication of the first is found in Table XIII, and indication of the second is found in Tables X, XI, and XII in the preceding chapter.

As in the case of the English language data, there appears to be no purpose in reporting on the very detailed results of the cross tabulation analysis of the independent variables. Again the significant relationships between these sets of variables which were found were summarized in matrix tables which show merely whether or not the relationship for each pair of variables was significant, and if so the confidence level, the nature of the relationship, and the size of the contingency coefficient. These tables, for the sexual attitudes and



TABLE X

		Communi- alties	Religiosity 1	Courtship Experience 2	Age 3	Socio- Economic Status 4	Family Solidarity 5	Alienation 6	Family Devoutness 7
Farm residence	1	0.714	-0.090	0.040	-0.026	0.754	0.057	-0.007	0.142
Geographic mobility	2	0.697	-0.004	0.053	0.023	0.065	0.028	-0.191	-0.079
Duration of residence	3	0.666	-0.130	-0.008	0.524	0.151	0.069	-0.014	-0.101
Size of community	4	0.640	0.052	-0.015	-0.043	0.713	0.104	0.006	0.200
Father's occupation	5	0.600	-0.164	-0.064	-0.137	-0.666	0.053	-0.047	0.080
Father's years of schooling	6	0.663	0.192	-0.025	0.048	0.677	-0.002	0.153	-0.052
Age when mother began working	7	0.484	0.026	-0.075	0.032	0.032	-0.070	0.235	-0.127
High school marks	8	0.513	0.080	-0.076	0.401	0.116	-0.049	0.094	0.187
Frequency of church attendance	9	0.717	-0.724	-0.064	-0.016	-0.123	-0.165	0.029	-0.208
Respondent's devoutness	10	0.652	0.710	0.067	-0.001	0.173	0.135	-0.038	0.234
Father's devoutness	11	0.683	0.124	0.021	-0.007	0.107	0.031	-0.027	0.794
Mother's devoutness	12	0.661	0.108	-0.125	0.028	0.048	-0.050	-0.018	0.780
Entertain alone	13	0.589	0.166	0.090	0.340	-0.150	-0.092	-0.014	0.010
Proportion of friends married	14	0.581	-0.000	-0.516	-0.362	0.114	-0.036	0.069	0.056
Attractiveness rating of respondent	15	0.597	-0.043	-0.089	0.173	-0.015	0.020	-0.088	-0.049
Age at first date	16	0.624	-0.144	-0.087	0.598	-0.150	0.062	0.160	0.070
Courtship status	17	0.914	0.124	0.914	0.053	0.086	-0.003	0.105	-0.029
Relationship with father	18	0.627	0.083	0.052	-0.043	-0.079	0.710	-0.057	0.090
Relationship with mother	19	0.607	0.252	-0.016	0.065	0.142	0.674	-0.033	-0.131
Family happiness rating	20	0.707	0.199	0.027	-0.069	0.077	0.782	-0.098	-0.008
Home discipline	21	0.611	0.155	-0.002	-0.064	-0.009	-0.088	-0.062	0.072
Social codes good	22	0.549	0.658	0.037	0.179	0.007	0.110	0.066	-0.057
Confusion re sex norms	23	0.449	-0.046	-0.058	-0.174	-0.116	-0.028	-0.334	-0.161
Church teachings adequate	24	0.643	0.756	0.025	0.020	-0.074	0.108	-0.028	0.035
Follow church teachings	25	0.569	-0.679	-0.128	0.099	-0.049	-0.147	-0.022	-0.042
Protestant ethic score	26	0.480	0.237	0.123	-0.014	0.051	0.155	-0.067	-0.076
Liquor scale	27	0.482	0.254	0.018	0.314	0.037	-0.010	0.041	-0.071
Know of trial marriages	28	0.533	-0.076	-0.113	0.033	0.095	-0.071	0.330	-0.150
Anomie score	29	0.685	0.026	0.046	-0.006	0.035	-0.088	0.802	-0.078
Adequacy of sex education	30	0.534	0.190	0.015	0.267	-0.050	0.523	-0.012	0.035
Years attend this school	31	0.509	0.173	0.120	0.581	0.081	-0.128	-0.003	0.040
Age	32	0.758	0.079	0.366	0.751	0.070	0.142	0.056	-0.055
Marital exposure index	33	0.650	0.050	0.510	0.154	-0.246	0.115	0.066	-0.065
Advanced courtship experience	34	0.908	0.128	0.911	0.056	0.082	0.011	0.105	-0.039
Similarity to mother's standards	35	0.616	-0.464	0.002	-0.240	-0.207	-0.056	0.093	0.252
Similarity to peer's standards	36	0.689	-0.123	-0.082	0.059	0.162	0.069	0.051	0.051
Similarity to best friend's standards	37	0.638	0.082	0.013	-0.008	-0.023	-0.074	-0.028	0.003
Alienation score	38	0.657	-0.049	0.144	0.091	0.057	-0.071	0.758	0.035
Sex	39	0.681	-0.026	-0.045	-0.154	0.130	-0.059	-0.128	0.126
Peer parent similar standards	40	0.684	-0.032	-0.020	0.109	0.061	0.086	0.041	0.023
Friend parent similar standards	41	0.692	-0.000	0.008	-0.082	0.018	-0.033	-0.166	-0.071
		25.949	3.280	2.496	2.397	2.388	2.106	1.724	1.687



		Fast Popu- larity With Opposite Sex	Masculinity- Femininity	Peer-Parent Consistency	Mobility	Similarity to Peers	Home Discipline	Working Mother Influence
		8	9	10	11	12	13	14
Farm residence	1	0.084	0.039	0.030	0.292	-0.115	0.021	-0.052
Geographic mobility	2	0.113	0.071	0.061	-0.779	-0.010	0.051	0.121
Duration of residence	3	-0.166	-0.105	-0.086	0.498	-0.063	0.194	-0.001
Size of community	4	0.176	0.054	0.081	-0.093	-0.013	0.020	0.158
Father's occupation	5	0.154	-0.069	0.034	0.131	-0.209	-0.044	0.053
Father's years of schooling	6	-0.223	0.155	0.025	-0.157	0.158	-0.122	0.006
Age when mother began working	7	-0.064	0.038	0.043	0.267	-0.154	0.135	-0.528
High school marks	8	-0.067	0.420	-0.057	0.005	0.178	-0.008	-0.020
Frequency of church attendance	9	0.184	0.241	0.008	0.041	-0.064	0.007	-0.070
Respondent's devoutness	10	0.059	-0.112	-0.126	-0.059	0.044	0.030	-0.014
Father's devoutness	11	0.062	0.087	0.029	0.029	0.096	0.041	0.010
Mother's devoutness	12	-0.061	0.083	-0.066	-0.041	-0.052	0.024	0.000
Entertain alone	13	-0.203	-0.512	0.015	-0.022	0.241	0.211	0.023
Proportion of friends married	14	0.289	-0.050	0.027	-0.002	-0.122	-0.145	0.197
Attractiveness rating of respondent	15	0.697	-0.040	-0.222	-0.077	-0.001	-0.052	-0.031
Age at first date	16	0.368	0.083	0.178	-0.056	-0.048	-0.041	0.006
Courtship status	17	-0.031	-0.072	-0.000	-0.045	-0.109	-0.067	0.131
Relationship with father	18	0.038	0.126	0.073	0.193	0.067	-0.055	0.162
Relationship with mother	19	-0.076	-0.074	-0.097	-0.135	0.023	-0.015	-0.079
Family happiness rating	20	-0.034	-0.020	0.066	-0.062	-0.057	-0.109	0.101
Home discipline	21	0.058	-0.051	0.031	0.047	-0.017	0.742	0.075
Social codes good	22	-0.143	0.052	0.119	0.034	-0.080	-0.031	0.132
Confusion re sex norms	23	0.197	0.066	0.039	0.452	0.053	0.031	0.093
Church teachings adequate	24	-0.038	0.182	0.089	0.009	-0.037	0.048	0.073
Follow church teachings	25	0.047	0.087	0.115	0.038	0.007	-0.151	0.086
Protestant ethic score	26	-0.143	-0.040	-0.077	0.070	-0.026	0.217	0.539
Liquor scale	27	-0.538	0.001	-0.040	0.000	-0.026	-0.132	0.033
Know of trial marriages	28	0.349	0.118	0.127	0.033	0.076	0.221	0.399
Anomie score	29	0.029	-0.085	0.037	0.106	0.006	-0.037	-0.037
Adequacy of sex education	30	0.199	-0.157	0.030	-0.049	0.013	0.262	-0.111
Years attend this school	31	0.012	-0.213	-0.028	-0.008	0.050	-0.232	-0.002
Age	32	-0.058	-0.043	0.020	-0.095	0.053	0.056	-0.050
Marital exposure index	33	0.037	0.000	0.043	0.026	0.297	0.238	-0.363
Advanced courtship experience	34	-0.030	-0.080	-0.018	-0.052	-0.090	-0.064	0.125
Similarity to mother's standards	35	-0.196	-0.271	0.086	-0.016	0.118	-0.005	0.303
Similarity to peer's standards	36	-0.035	-0.008	-0.038	-0.093	0.779	0.085	0.049
Similarity to best friend's standards	37	0.099	0.065	0.057	0.200	0.604	-0.445	0.066
Alienation score	38	-0.090	0.014	-0.152	-0.014	0.042	-0.038	-0.083
Sex	39	-0.066	0.757	-0.124	-0.080	0.043	-0.006	-0.011
Peer parent similar standards	40	-0.109	-0.015	0.790	-0.032	0.064	0.021	0.124
Friend parent similar standards	41	-0.013	-0.149	0.760	-0.029	-0.082	0.002	-0.211
		1.578	1.501	1.467	1.439	1.377	1.255	1.254





behavior, trial marriage relationships and marital role areas, are found in Appendix D. Those interested in checking the strength and direction of the relationship between particular pairs of independent and dependent variables may do so by consulting the appropriate table in that Appendix.

Again, as in the case of the English language data, most of the independent and dependent variables were factor analyzed, separately, in order to reduce the number of variables to be included in the regression analyses. Only a portion of each set of variables was factored in order to reduce the erosion of the sample size which resulted because of incomplete data. The number of subjects included in the factor and regression analyses was 220 in the case of the independent variable factors and 216 in the case of the dependent variable factors.

1. Factor Analysis of the Independent  
and the Dependent Variables

The factoring of the independent variables was performed first. Factoring of 41 of these variables resulted in the identification of 14 possible factors having eigen values larger than one. A factor analysis by the principle axis method was performed on the 41 independent variables, relating them to these 14 possible factors. The loading of each variable on each of these factors is found in Table X. Each of these 14 factors will be briefly described in turn.

The first factor was heavily loaded in terms of four variables involving the respondent's church attendance and attitudes toward its teachings, and one variable involving attitudes toward social codes defining sexual behavior. This appears clearly to be a respondent religiosity factor.



The second factor was heavily loaded on two variables only, the current courtship status of the respondent, and the most advanced courtship status he had ever experienced, and thus appears to be a courtship experience factor.

The third factor was most heavily loaded on the age variable, and less heavily loaded on five other variables which are powerfully reflective of age, including duration of residence, high school marks (which differentiate the older university students from the younger trade school students) whether or not the respondent lives alone, his liquor consumption experience, and his years of attendance at the school in which he was enrolled, which also differentiated the university from the trade school students. Accordingly this appears to be an age factor.

The fourth factor was associated with variables indexing the respondents father's occupation and educational attainment, and the size of the community of residence, and thus appears to be a socio-economic status factor.

The fifth factor was most heavily loaded on variables reflecting the respondent's ratings of his relationships with his father and his mother, and of how happy his relationships were with his family. Accordingly it appears to be a family solidarity or family influence factor.

The sixth factor was most heavily loaded on the alienation and anomie variables and so appears to be an alienation factor. It should be remarked that although the anomie scale was not found in the English schedule it was included in the French schedule by the French research assistant.

The seventh factor appears to be a family devoutness factor. It was most heavily loaded on two variables dealing with the religious devoutness



of the respondent's father and mother.

The eighth factor is loaded heavily on variables dealing with the respondents liquor consumption, his ratings of his own attractiveness, his age at first dating and his knowledge of couples living commonlaw together. All of these appear to have in common a factor which we shall call fast popularity with the opposite sex.

The ninth factor is the masculinity - femininity factor, heavily loaded on the sex variable, and less heavily loaded on two factors associated with masculinity or femininity: whether or not the respondent lived alone, and the level of his high school marks.

The tenth factor is the peer - parent consistency or normative consistency factor, heavily loaded on the variables dealing with the respondent's perceptions of the similarity between the sexual standards of his peers and his parents, and his best friend and his parents.

The eleventh factor is the mobility factor, heavily loaded on the geographic mobility variable, and less heavily loaded on the duration of residence variable.

The twelfth factor indexes perceived similarity to peers. It is heavily loaded on variables dealing with the respondent's rating of the similarity of his sexual norms to those of his peers and of this best friend.

The thirteenth factor loads heavily on the home discipline variable, and to a far lesser extent, on the similarity to best friend variable. It thus appears to be a home discipline factor.

The fourteenth and final variable loads moderately on the variables indexing whether or not the mother worked, and identification with Protestant Ethic values, and to a lesser extent on variables indexing similarity with mothers standards, knowing couples living together



TABLE XI

FACTOR LOADINGS OF 18 DEPENDENT VARIABLES ON 6 FACTORS, FOR FRENCH DATA

		Commun- alities	Egalitar- ianism in Marriage Roles	Sex Per- missive- ness	Children Wanted	Wife Employ- ment	Double Standard	Similar- ity With Others
			1	2	3	4	5	6
Romanticism								
score	1	0.431	-0.468	-0.349	0.017	-0.069	0.125	0.263
Wife take								
better job	2	0.608	0.015	-0.045	0.024	-0.750	0.153	-0.142
Ideal no. of								
children	3	0.894	-0.004	-0.094	0.939	-0.027	0.039	-0.010
Wife work	4	0.454	0.244	0.195	-0.035	0.590	0.063	-0.059
Divorce								
acceptable	5	0.329	-0.317	-0.315	0.012	-0.055	-0.096	0.341
Role of wife	6	0.566	0.229	-0.039	-0.067	0.622	0.138	-0.320
Children wanted	7	0.893	-0.044	-0.050	0.935	-0.081	0.059	0.062
Rating of trial								
marriage	8	0.440	-0.172	-0.561	0.146	-0.165	0.089	0.199
Agreement between								
sex attitudes	9	0.744	0.029	-0.088	-0.032	0.027	-0.071	-0.854
& behavior								
Male permissive-								
ness score	10	0.834	0.064	0.847	-0.025	0.097	-0.320	0.009
Female permiss-								
iveness score	11	0.844	0.065	0.895	-0.012	0.118	0.153	0.011
Double standard								
score	12	0.744	-0.014	0.087	-0.011	-0.025	0.857	-0.003
Non-affection								
double stan-	13	0.581	0.072	-0.215	0.107	0.027	0.718	0.047
dard score								
Dunn employment								
sub-score	14	0.680	0.718	0.022	-0.144	0.371	0.061	0.048
Dunn authority								
sub-score	15	0.736	0.836	-0.077	0.075	0.136	0.041	0.080
Dunn inventory								
total score	16	0.850	0.900	-0.050	-0.002	0.187	0.037	-0.036
Lifetime inti-								
macys score	17	0.606	-0.197	0.711	-0.038	-0.132	-0.001	0.209
Shubin parent								
attitude scores	18	0.533	-0.657	-0.138	0.039	0.122	0.009	0.255





common law, and knowing people who are married. The last two relationships are negative. This appears to be a factor indexing influence of a working mother. It is negatively related to the respondents' having friends and siblings who are married, because it is the younger mothers who are emancipated; thus respondents who are offspring of these mothers tend to have fewer friends, and fewer older siblings who are married. Why the factor is negatively associated with the respondents knowing of couples which are living together common law is not known.

Factor analysis of the independent variables was followed by similar factoring of the dependent variables. Again no a priori grouping of these variables was made, but all were factored together, whether they related to sexual norms or behaviors, or to attitudes toward or experience of common law relationships, or to various aspects of husband, wife, or parenthood roles following marriage. Of the total of 64 dependent variables only 18 were selected for factor analysis. Most of those not analyzed were eliminated because they were obviously redundant of those included. A few items which we would have liked to include had to be dropped to minimize the erosion of the sample size.

The variables which were included in the factor analysis of the dependent variables are listed in Table XI. Six possible factors emerged from the first stage of the analysis which had eigen values greater than 1. A factor analysis was performed on the 18 dependent variables relating them to these 6 possible factors. The loading of each variable on each of these factors is found in Table XI. Each of these six factors will now be briefly described.

The first factor was heavily loaded on the three scores derived from the Dunn Marital Role Inventory, and is thus clearly a traditionalism



in marital roles factor, similar to the second dependent variable factor for the English data. The second factor was heavily loaded on the male and female permissiveness score variables, and the lifetime sex intimacy score, just as did the first of the English dependent variable factors. Like the latter, it is a sex permissiveness factor.

The third factor was without parallel in the English list. It loaded heavily on the variables dealing with ideal number of children and number of children wanted, and is thus a children wanted factor. The reason that no such factor emerged from the English language data is that only the first of these two variables was included in that list of variables which were factored, and the single variable alone was not able to yield a possible factor with an eigen value greater than one.

The fourth variable loaded heavily on three items dealing with the role of the wife, the conditions of her employment, and whether she should take a better paying job than her husband held if she was given the chance. It thus appears to be a wife employment factor. It is very similar to the English dependent factor number five, which also loaded heavily on the first and last of the above three items, but not on the second because it was not included in the list of items from the English schedule which were factor analysed.

The fifth factor loaded heavily on the two double standard scores, with loadings very close to those of the English fourth factor. It is quite clearly a double standard factor.

The sixth and last factor loaded heavily on one item, not included in the English schedule, which asked the respondent to rate the similarity of his sex attitudes and behavior with those of other people. It is identified as a similarity with others factor.



We have found that four of the factors which resulted from the factoring of the French language data are virtually identical with four of the factors derived from analysis of the English data: the sex permissiveness, role egalitarianism, wife employment, and double standard factors. The similarity to others factor and the size of family factor, which were derived from the French data were not found for the English, and the low valuation of marriage and compromised morality factors, found for the latter were not found for the former.

As in the case of the analysis of the English language data, factor scores were calculated for these six factors which were used as criterion variables in regression analyses together with a number of other unfactored variables selected from the questionnaire. As with the English language sample, we sought to discover whether the 220 French speaking respondents for whom sufficient data were available to calculate predictive factor scores represented a biased sample of the 404 French respondents in the total sample, or not. Again an answer to this question was sought by comparing the responses of the 220 subjects for whom factor scores could be calculated, and the 184 for whom they could not, on each of 55 of the most salient independent and dependent variables used in this study. The chi square statistic was used as a test of the significance of difference in patterns of responses to these items between the two groups of respondents. Tabulation of the chi squares for these 55 comparisons showed that the frequency of differences was what one should expect on the basis of chance alone.

We shall now present the results of the step regression analyses which were calculated using the independent variable factor scores as predictors, and the items which we have reviewed above as indices of



TABLE XII  
PROPORTIONS OF VARIANCE<sup>1</sup> IN COURTSHIP ATTITUDE INDICES EXPLAINED BY INDEPENDENT VARIABLE  
FACTOR SCORES, FOR FRENCH SAMPLE MEMBERS

	Romanticism Score	Male Per- missiveness Score	Female Per- missiveness Score	Male Non- Affection Score	Female Non- Affection Score	Double Stan- dard Score	Non-Affection Double Stan- dard Score	Sex Permissiveness Factor	Double Stan- dard Factor
1. Religiosity of respondent	+10.4	-21.3	-21.5	- 6.2	- 5.7			-24.1	
2. Courtship experience	- 4.2		+ 2.6						
3. Age			+ 2.6						
4. Socio-econ. status	- 1.9			+ 1.2	+ 1.5	-1.6	- 2.1	+ 3.2	- .19
5. Family solidarity		- 2.1					+ .18		
6. Alienation		+ 1.0						- 1.6	
7. Family devoteness				+ 1.6	+ 3.3		+ 1.2	+ 1.2	
8. Fast popularity with opposite sex	- 3.7	+ 2.8	+ 2.1					+ 2.6	
9. Masculinity-femininity		m+ 2.5	m+ 3.2	m+ 3.2	m+ 2.2			m+ 6.2	
10. Peer-parent ego norm consistency									
11. Mobility						+ 1.4		- 1.4	+ 1.5
12. Perceived similar to peers	+ 1.6			- 3.6	- 3.0				
13. Home discipline		+ 2.6				+ 1.3		+ 1.4	
14. Working mother	21.8	32.3	32.0	15.8	15.7	4.3	5.1	41.7	3.4
Total variance explained	220	220	220	220	220	220	220	216	216
Numbers of cases									

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.





sexual attitudes and experiences, and reactions to these experiences.

## 2. Step Regression Analysis of Courtship Attitude Indices

Three sets of courtship attitude indicators were available for step regression analysis using the independent variable factor scores as predictors. These were the romanticism score, the various sex permissiveness scores, and two of the dependent variable factors - the sex permissiveness and double standard factors. The proportions of variance in these attitude indices which are explained by the predictive factors are shown in Table XII. It should be emphasized again that in all cases only where the probability that the variance explained differed from zero at the 5 per cent level of confidence, or beyond is any indication of explained variance included in any of the tables which follow.

The information in the cells of the table is (again) to be interpreted as follows. The sign (+ or -) in each cell of the table shows whether the relationship between that pair of criteria and predictors is direct (+) or inverse (-), and the figure shows the proportion of the variance in the criterion which is accounted for by the predictor.

The data in Table XII show that the variance in the romanticism scores is moderately well predicted by the independent factors for the French language sample, with 22 per cent of the variance in these scores accounted for.

The comparable figure for the English data is 16 per cent. Almost half, 10 per cent is explained by the religiosity factor, followed by age, 4 per cent, fast popularity with the opposite sex, 4 per cent,



and socio-economic status, 2 per cent, all inversely associated with the criterion, and home discipline 2 per cent, which is directly associated with the criterion. These relationships are not similar with those for the English sample. The much greater predictive significance of religiosity for the French sample is a major source of the differences between the two. For both samples socio-economic status, is slightly inversely associated with romanticism, and religiosity is positively associated with the criterion.

The next two columns in the table show that the variances in the male and female sex permissiveness scores are very well predicted by the independent factors, the proportions being 34 and 38 per cent. Again well over one half is predicted by religiosity followed by sex identity, and the fast popularity factor. Age and courtship experience are associated with the female permissiveness scores, but not with the male scores, while the family solidarity and working mother factors are associated only with the latter scores.

When we compare this pattern of predictors with that for the English data, we find that there are a number of striking points of contrast. Religiosity is more than twice as predictively powerful for the French as for the English speaking sample. For the latter however, the conventionality factor accounted for almost half of the explained variance in the male and female sex permissiveness scores. We are perhaps safe in suspecting that the profession of religiosity is a characteristically French Canadian form of conventionality. That is to say, among the French Canadian sample members the church is the most powerful source of normative guidance, taking precedence over awareness of norms of peers and parents. Among the English speaking sample members, however,



it seems quite clear that the latter source of normative standards is more powerfully predictive of attitudes than are church teachings, as indexed by the religiosity factor.

Further comparison of the French and English language data shows that sex identity is more powerfully predictive for the latter than the former, the proportions of variance in the male and female permissiveness scores explained by this factor being about 6.5 and 2.5 per cent respectively. Courtship precocity (English) or courtship experience (French) is directly associated with the criterion for both samples.

When we turn to the male and female non affection scores we find little that is new. For both the French and the English data, less variance is explained for the non-affection permissiveness scores than for the permissiveness scores. Generally the ranking of the independent factors in terms of predictive strength is the same for these two sets of scores. It should be remarked, for the French data, that the home discipline factor predicts a higher proportion of the explained variance in the case of the latter as compared with the former scores.

The two double standard scores for the English and the French samples are similar in that in both cases the proportions of variance explained by the predictors is very low. But for this reason they are not worthy of further comment.

We turn now to the first of the two factor score criteria. The data show that a very high proportion of the variance in the sex permissiveness factor, 41.7 per cent is explained by the independent variable factors. This is comparable with our findings for the same dependent factor based on the English data, although somewhat more of the variance, 46 per cent, was explained in that case. For the French data the most powerful predictor among the independent variable factors was religiosity



which explained more than half, 24 per cent of the 42 per cent of the variance which was accounted for. The next most powerful predictors were sex identity, 6 per cent, age, 3 per cent, fast popularity with the opposite sex, 3 per cent and family solidarity, 2 per cent. This pattern is in striking contrast with that for the English data where as with the sex permissiveness scores religiosity explained only 9 per cent of the variance and 20 per cent was explained by a conventionality factor.

In other respects, within the limits of the comparability of the English and French sets of independent factors, the patterns of association of the predictors with the criterion appear similar for the two language samples. This is true of sex identity, of family solidarity, and of popularity (involvement) with the opposite sex.

Turning to the double standard factor we again find similarity between the two samples in the very low proportion of the variance in the criterion explained by the predictors, 3.4 per cent for the French as compared with 3 per cent for the English. The two statistically significant relationships recorded in the table are too small to warrant discussion.

### 3. Step Regression Analysis of Indices of Courtship Experience

Only two indices of courtship experience were available for the French speaking sample, for use as criteria in a step regression analysis for which the independent variable factor scores were used as predictors. These two were the respondent's age at the time of his first date, and his lifetime intimacy score. Data on his lifetime courtship advancement,





TABLE XIII

PROPORTIONS OF VARIANCE<sup>1</sup> IN COURTSHIP EXPERIENCE INDICES EXPLAINED  
BY INDEPENDENT VARIABLE PREDICTIVE FACTORS, FOR  
FRENCH SAMPLE MEMBERS

Independent Factors	Courtship Experience Indices		
	Age First Date	Lifetime Intimacy Score	Courtship Experience Independent Factor
1. Religiosity of respondent	+ 4.1	- 6.0	
2. Courtship experience	- 1.1	+ 3.0	
3. Age			
4. Socio-econ. status		- 1.4	+ 1.7
5. Family Solidarity			
6. Alienation	- 2.1		
7. Family devoutness		+ 1.9	
8. Fast popularity with opposite sex	- 10.3	+ 5.7	
9. Masculinity- femininity		m+ 6.1	m+ 1.0
10. Peer-parent ego norm consistency	- 2.2		+ 1.4
11. Mobility		- 2.0	
12. Perceived similar to peers			
13. Home discipline		- .8	
14. Working mother			
Total Variance Explained	19.8	26.9	5.7
Numbers of Cases	220	220	220

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



and the courtship involvement and courtship precosity factors which were used as criteria in step regression analysis for the English sample were not available for the French. The courtship experience independent variable factor was used as a criterion in regression analysis for the French language data, but only 5 per cent of the variance in these factor scores was explained by the remaining independent variable factors. Accordingly no further mention will be made of this criterion.

In Table XIII are found the results of the regression analysis using two courtship behavior items as criteria: age at first date, and the lifetime intimacy score. The reader will recall and bear in mind during the course of this discussion that there was more ambiguity in the ways in which the question which formed the basis for the second of these indices, were asked. The data in the table show that a substantial portion of the variance of these indicators, 20 per cent of the first, and 27 per cent of the second, was explained by the independent factors. This compares with 10 per cent and 48 per cent of the variance explained for these same variables in the case of the English data. Note in the case of the age at first date criterion that half of the predicted variance is associated with the fast popularity factor, that is with an indication of behavior subsequent to the age at first date which is to be explained. Religiosity is the predictor most closely associated with the remaining explained variance, and it is associated with delayal of onset of dating, as is the alienation factor.

The data in the table show that only slightly more than half as much variance in the lifetime intimacy experience criterion is explained in the case of the French as in the case of the English data. This is surprising, given the greater similarity in predictabilities of the



permissiveness scores for the two samples, and cannot be explained except perhaps in terms of the ambiguity of the relevant questions in the French schedule.

If we look at the proportion of variance explained by various predictors we discover once again that it is sex identity that accounts for the largest proportion (6.1 per cent) closely followed by religiosity (6 per cent) and the fast popularity factor (5.7 per cent). Courtship experience, family devoutness, and physical mobility account for smaller proportions, 3, 2 and 2 per cent respectively. This pattern, as contrasted with those typical of the permissiveness score, shows more variance explained by relationship factors (fast popularity and courtship experience) and less by religiosity. Parallel changes in pattern were found for the English data as well, but in the latter case the relationship factors explained a much larger proportion of the variance than the normative factors, than is true of this pattern for the French data.

#### 4. Regression Analysis of Items

##### Reflecting Reactions to Sexual Experience

Four sets of data are available as indices of the reactions of sample members to their courtship and sexual experiences. The first, unique to the French schedule, dealt with respondent's reactions following their "first sexual experience." Since this phrase in the question was left unqualified by the French research assistant there is no way of knowing what kind of a sexual experience it was to which the respondent was reacting. Responses to this question were coded into five categories ranging from unqualified good reactions to unqualified bad reactions.



TABLE XIV  
PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF REACTIONS TO SEXUAL EXPERIENCE EXPLAINED  
BY INDEPENDENT VARIABLE FACTOR SCORES, FOR FRENCH SAMPLE MEMBERS

	Reactions to Sexual Experience			
	Reaction to First Sex Experience: Good	Sex Attitudes & Behavior Like Others	Live Up to Sex Standards	Similarity to Others Factor
1. Religiosity of respondent	- 4.1			- 1.6
2. Courtship experience				
3. Age	+ 2.2			
4. Socio-economic status				
5. Family solidarity		-1.7	+ 2.1	- 3.1
6. Alienation	- 3.0	+1.1	+ 1.8	+ 5.2
7. Family devoutness	- 3.1	-2.3		
8. Fast popularity	+ 1.0		- 4.8	
9. With opposite sex			+ 1.1	
10. Masculinity-femininity	m+ 4.2	m+2.2		m+ 1.4
11. Peer-parent ego norm consistency		+2.6		+ 1.2
12. Mobility		-2.0		
13. Perceived similar to peers		+1.7		+ 1.7
14. Home discipline	+ 2.0			
15. Working mother	- 1.2			
Total variance explained	20.8	13.6	9.8	14.2
Numbers of cases	220	220	220	216

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.





The second item, also unique to the French schedule, asked the respondent to rate his sexual attitudes and behaviors in terms of their similarity to those of "others". The third item asked subjects to rate how well they were currently living up to their sex standards, and this item was common to both the English and the French language schedules. The final index was the similarity to others factor which was obtained through factor analysis of the French dependent variables. Accordingly it was unique to the French sample.

The data in Table XIV show that 21 per cent of the variance in criterion dealing with the subject's reaction to his first sexual experience was explained by the independent factors. Surprisingly, although religiosity is among the top two predictors, both this factor and the sex identity factor each explains only 4 per cent of the variance. The former relationship is inverse, while masculinity is directly associated with having had a good reaction. Family devoutness and alienation are each inversely associated, and each explains 3 per cent of the variance, while age and home discipline are both directly associated with having a good reaction and each explains 2 per cent of the variance in the criterion. Once again it is clear that religiosity is of only moderate predictive significance, but, in contrast to the pattern of relationships for somewhat comparable English variables (regret, guilt, etc.) the relationship factors are inconsequential for the French data. In both samples, however, sex identity was a moderately powerful predictor, in contrast to the other predictors.

Turning to the second index, the respondent's rating of the similarity of his sexual attitudes and behavior to those of others, we find that only 15 per cent of the variance is explained by the predictive



factors. The data in the table show that the tendency to make high similarity ratings was directly associated with the peer-parent consistency factor, perceived similarity to peers, and with masculinity and inversely associated with alienation, geographical mobility, and socio-economic status. About two per cent of the variance in the criterion was explained by each of these predictive factors.

The third criterion asked subjects to rate how well they were currently living up to their sex standards, and this item was included in both the French and the English schedules. For both sets of data very little of the variance in the responses was explained by the predictors available, only 10 per cent for the French data and 8 per cent for the English data. There is little to comment on here other than to note that for both samples little or no variance was explained by religiosity. The reason appears to be that among the subjects high on this factor, those very conventional in their behavior might respond that they were living up to their standards, and also those only mildly permissive in their behavior might, at times be very much guilt stricken by their very minor "sins".

The final criterion of reactions to sexual experience is the similarity to others factor. The data in Table XIV show that 14 per cent of the variance in this criterion is predicted by the independent factors. The family solidarity factor is directly associated, and explains 5 per cent of the variance. The socio-economic status factor is inversely associated and accounts for 3 per cent of the variance. Age and perceived similarity to peers each explain almost two per cent of the variance, and they are inversely and directly associated, respectively, with the criterion.



TABLE XV  
PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF CHANGE IN SEXUAL ATTITUDES AND BEHAVIOR  
EXPLAINED BY INDEPENDENT VARIABLE FACTOR SCORES, FOR FRENCH SAMPLE  
MEMBERS

Indices of Change in Sexual Attitudes	Sex Attitudes Less Strict Since Began Dating	Sex Standards Less Strict Since Attend- ing This School	Have Come to Accept Some Guilt Triggering Acts Now	Have Stopped Some Guilt Triggering Acts Now	Sex Behavior Now Less Strict Since Attending This School
1. Religiosity of respondent	- 4.6		- 3.5	- 1.2	- 1.3
2. Courtship experience			+ 1.8		+ 2.0
3. Age	+ 4.8				
4. Socio-econ. status					
5. Family solidarity					
6. Alienation					
7. Family devoutness			+ 1.4		
8. Fast popularity with opposite sex	- 2.5			- 1.4	+ 3.7
9. Masculinity- femininity	f+ 3.0				mt+ 4.7
10. Peer-parent ego norm consistency		+ 2.0		- 1.8	
11. Mobility			- 1.4		
12. Perceived sim- ilar to peers		- 2.9	- 1.3		+ 1.9
13. Home discipline					
14. Working mother					
Total variance explained	15.0	4.9	9.4	4.4	15.7
Numbers of cases	220	220	220	220	220

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level



## 5. Changes in Attitudes and Behaviors

In Table XV are found figures showing the proportions of the variance in the five criteria of change in sexual attitudes and behavior which are independently explained by each of the predictive factors we have used for the French sample in this study. The data show generally, as with the English student sample, that very little of the variance in any of the criteria is explained by the predictors available.

In only two cases is as much as 15 per cent of the variance in the criteria explained, these two being the ones dealing with attitude change since the onset of dating, and changes in sexual behavior since enrollment in post secondary school. Of the other three, 10 per cent of the variance is explained for one and no more than five per cent is explained for the other two. The data in the table show few regularities. Religiosity is most frequently and powerfully, inversely, associated with the indicators of change in attitude or behavior. Both the home discipline and the fast popularity with the opposite sex factors are significantly predictive of three of the criteria, but the pattern is inconsistent: both are inversely associated with two of the criteria and directly associated with the last, changes in behavior since enrollment, criterion. The relationships show further that female students report more change in standards since the onset of dating, but the male students report more change in behavior since enrollment in post secondary school.

There are few generalizations which emerge from this picture. Clearly religiosity and sex identity are among the strongest predictors of attitude and behavior change, but they account for only a small portion of the variance. The relationship, and home discipline factors





explain some variance, but the amounts explained are small, and the relationships are inconsistent.

Again we are driven to the conclusion, as we were from the analysis of the English data, that the influences toward increasing permissiveness to which the French sample members have been exposed are so ubiquitous that they tend to be equally powerful in the various religious, social class, family, etc. sub-cultures from which the sample members came. If this were not so some of the predictive factors used would be predictive of high or low rates of change in sexual attitudes or behavior. The only factor even approaching this was the religiosity factor, and as we have seen only very small proportions of the variance in any of the criteria were explained by this factor.

#### C. Summary

The patterns of significant relationships between the independent factors and the predictors which we have described in this section is generally similar to those found for the English sample.

Again, a rather coherent pattern has emerged from this set of data dealing with the predictability of indices of courtship and sexual attitudes and behaviors, and the reactions following some of these behaviors. The index with the highest portion of explained variance was the sex permissiveness factor, which was loaded on both the sex attitude and behavior items more than half, 24 per cent of the total of 42 per cent of explained variance, was predicted by the religiosity of the respondent. Sex identity followed a very weak second with 6 per cent explained, and age and one relationship factor, fast popularity each explained only 3 per cent. Essentially this same pattern was observed



for the other attitude items, the permissiveness scores and non-affection permissiveness scores, although the proportions of variance explained fall to about 36 per cent and 17 per cent for these two sets of scores. For the first set, the pattern of strengths of predictors remains the same as for the permissiveness factor. For the second set the normative component of the explained variance is split between the religiosity and the home discipline factors, but the relative contributions remain the same, with the normative component explaining somewhat more than half of the explained variance, and the sex identity and relationship components explaining substantially less. The same pattern is true also of the predictors of the romanticism scores, excepting that sex identity is replaced by another variable, age, which is also associated with biological and experiential differences between subjects.

The pattern of relationships for the sex behavior item, lifetime intimacy experience shows a different pattern. Here the normative, sex identity and relationship components each predict almost one fourth of the total explained variance, a total which is significantly less than that explained in the case of the two permissiveness scores. Thus whereas the normative component figures prominently in the case of attitude indices, when we turn to behavior indices the relationship component and the sex identity component - which clearly signifies sex subcultural differences in explanation - become relatively more powerfully predictive. Equally significant, the portion of total variance which is explainable declines. Other factors for which we have no indices, such as sex arousal thresholds perhaps, become relevant, which were not relevant to permissiveness attitudes.

In the section dealing with reactions to sexual experience, we



presented information relating to reactions to the first sexual experience, and respondent ratings of agreement between their current sexual standards and behavior. Both of these, and the second more than the first, reflect further erosion of the permissiveness attitude predictive pattern described above. The religiosity factor is of less predictive significance and the criterion as a whole is less predictable, using the set of predictors available. The religiosity and sex identity and relationship components all decrease in power, the latter radically so, while family devoutness, home discipline, alienation and age increase in predictive significance, though each alone explains no more than 3 per cent of the variance. The first of these is of course inversely related to rating the sexual experience as good, but the second, home discipline, is directly associated, apparently because of a boomerang reaction to the authoritarian or firm discipline that almost half of the French respondents said they had experienced at home. Alienation and age were also associated, inversely and directly respectively, with the criterion.

Respondent ratings of agreement between their current sexual standards and behavior were the least predictable of all, with only ten per cent of the variance explained. Family devoutness does account for half of the explained variance. It is perhaps personality characteristics, such as ability to rationalize or to deny, which were not tapped by the variables included in the questionnaire, which help to account for the low proportion of explained variance in this item.

### III. Conclusion: Changing Orientations Toward Courtship Among French and English Speaking Sample Members

In this chapter and the preceding one we have presented infor-



mation on orientations to courtship of French and English speaking sample members, with particular reference to attitudes toward various premarital intimacies, actual experience of these intimacies, and reactions to these experiences. We have found, in the first place evidence for substantial permissiveness in attitude among the late adolescent members of our sample, permissiveness which is entirely comparable with that which Reiss found for his student sample. It would appear that students in "conservative Canada", the largest portion of whom were from "Bible Belt Alberta" were not more conservative on this attitude measure than their American peers. Female subjects were somewhat less permissive than males, and the permissiveness deemed acceptable for women was somewhat less than that for men by both men and women. Nevertheless, the evidence for the persistence of the double standard was rather weak. Differences between the French and English samples were insignificant, but the differences between the university and the trade school samples were substantial, with the former much more permissive than the latter.

Perhaps the most dramatic finding of the present study is that the premarital intercourse rate, particularly among the women in the sample, was much higher than one would have expected on the basis of Mann's Canadian data, or Ehrmann's and other American findings. If this were only true of the French sample it would have to be viewed quite skeptically in view of the low return rate from that sample. But it was true of all of the English samples, and especially of the university component. Our own sparse data suggest that much of the explanation for the unusually high rate which we found, in contrast





with Mann's rate lies in the fact that the university samples were drawn to include only third and fourth year students. These students were perhaps most emancipated from the closer controls of home and community, and most emancipated from "childhood" conscience by liberal and relativising educational experiences, including both the formal experiences of the classroom and the informal experiences of interacting verbally and physically with a diversity of students from a variety of backgrounds. It is noteworthy, at this point, that 33 per cent of the French and 46 per cent of the English students said their sexual standards had become more liberal since they came to the trade school or university they were attending when they filled out the questionnaire, and 26 per cent of the former and no less than 48 per cent of the latter said their sex behavior had become more liberal.

Again the English sample was more sexually experienced than the French, but this was only true of the female component. The university students were more experienced than the trade school students, but again this differential was much more sizable among the women than among men. There were significant differences between female and male respondents in permissiveness in regard to both attitude and behavior areas. Women tended to weight the significance of commitment or emotional involvement (engagement and steady dating or love and affection) more than men. In terms of attitude men gave less significance to these considerations in deciding what intimacies were acceptable than did women, and in terms of behavior women consistently reported that they had been engaged to, or going steady or in love with partners with whom they had shared intimacies much more frequently than did the men.



In general our data suggest a generally favorable reaction to sexual experiences, and a rather high level of acceptance of current sexual behavior by the sample members, and of contentment with their current standards of sexual behavior. The overwhelming majority of subjects, 72 per cent, report that their sexual experience has been satisfactory or beneficial to them, and only about 38 per cent report very serious regret or guilt feelings as a result of even their first intercourse experience. In most cases comparable questions were not asked of the English and French speaking samples, so that comparisons of these two cannot be made. However the evidence available does indicate very clearly for the English, and less clearly for the French, that males are distinctly more accepting of and satisfied with their sexual behavior than are women, and university students more so than trade school students, though the latter is more true of the female than of the male components of these school samples.

Analysis of the correlates or predictors of these attitudes and behaviors took the form of factor analyzing a lengthy list (43 for the English and 41 for the French speaking samples) of independent variables to identify the factors which were latent in these pools of items. Sixteen factors were found for the English and 14 factors were found for the French language samples. There was a great deal of overlap between these two sets of factors for the two samples. Regression analyses were performed using selected dependent variable items as criteria, and factor scores for those members of the samples for whom they could be calculated as the predictors.

Generally the French and the English criterion variables were quite similar in terms of their differential predictability, though



the portions of variance explained were somewhat larger for the latter than the former. This was probably because both the number of variables and the sample size were larger for the English than the French samples. In general the variance in the sex attitude and behavior criteria were well explained with between 50 and 35 per cent of the variance accounted for. The dating and courtship status criteria were far less well predicted with no more than 10 per cent of the variance explained. The reaction to sex experience items were well predicted with 35 to 45 per cent of the variance explained in the case of the English and about 20 per cent explained in the case of the French language sample. However the variances in the items dealing with relationship between current sexual standards and behavior, and with contentment with existing standards were very poorly explained for both the French and the English samples.

There were some interesting differences in the rankings of the predictive factors in terms of their predictive power for these various kinds of criteria. We shall speak broadly of normative predictors, relationship predictors, and sex identity predictors. Normative predictors were most significant in explaining variance in the attitude criteria accounting for half or more of the variance in most cases. However relationship and sex identity predictors were of much greater relative predictive significance when it came to explaining both actual sexual behavior, and reactions to intercourse experience.

Certain differences were noted between the French and English language samples in the kinds of predictive factors and in the predictive power of these factors. The most significant normative influence for the former was the religiosity of the respondent, that is, his commitment to the Roman Catholic church and participation in



its activities. For the English sample, however, religiosity was far less powerful, and it was a more generalized conformity tendency, reflected in the tendency to see one's own standards as similar to those of both parents and peers, which is far more powerful. Further, there was a general tendency for religiosity to account for a higher proportion of the explained variance in the French data, while for the English data courtship involvement and experience factors, and to a lesser extent, the sex identity factor, accounted for a somewhat higher proportion of the explained variance.

It is noteworthy that a number of factors have proved to be relatively insignificant in predicting variance in the criteria under discussion when one might have expected otherwise. In particular, socio-economic status, family religiosity and home discipline, alienation, sex education, and mother's influence variables, have accounted for very little if any of the variability in these criteria. It should be born in mind that this does not mean that these variables were uncorrelated with the criteria. Rather it does mean that when the influence of the normative component (and in a few cases, of the relationship or sex identity components) is removed from these factors, they have little if any independent contribution to make toward explaining the variance in the criterion.





Footnotes - Chapter V

1. See Table I of Chapter IV.



## Chapter VI

### Trial Marriage Relationships

Analytically, trial marriage relationships appear to fall midway between courtship behavior and marital role behavior. It would appear that for some who enter into such relationships this is an aspect of the courtship-mate selection process, a way of testing out relationships, just as less advanced "going steady" or engagement agreements are ways in which couple members may test out a relationship of growing commitment, but without the final commitment of marriage. On the other hand, however, as Bernard and others have pointed out,<sup>1</sup> there is also some evidence that this relationship is emerging for some as a neo-family type.

Since such relationships cannot be unambiguously categorized as courtship or family relationships they are treated here as a separate category.

The questionnaire used in the present study included a number of items dealing with attitudes toward trial marriage relationships, knowledge of such relationships on the part of others, and experience with such relationships. Since the information on this subject available from the questionnaire is limited there is no need to devote separate chapters to the information for the English and the French samples, as was done for the material dealing with courtship attitudes and experiences. In this chapter we shall present the information available for English speaking subjects first, and then that available for French speaking subjects.

*very limited*



TABLE I

ATTITUDES TOWARD TRIAL MARRIAGE RELATIONSHIPS AMONG ENGLISH SAMPLE  
MEMBERS, BY SCHOOL AND BY SEX

	Total English Sample		U. of A.		U. of W.		Trade School					
	Total	M	F	Total	M	F	Total	M	F			
1. Feels trial marriage relationships may be justified	56%	58%	53%	60%	63%	58%	61%	64%	59%	42%	45%	40%
2. Feels trial marriage relationships cannot be justified	41	38	43	34	32	36	35	31	38	56	54	58
3. Rates trial marriage relationships as definitely bad	44	36 <sup>a</sup>	51	40	33 <sup>a</sup>	47	40	32 <sup>b</sup>	48	54	45 <sup>a</sup>	61
4. Shocked (top 3 deciles) if sister in trial marriage	48	46	51	46	45	47	46	46	46	54	48 <sup>b</sup>	60
5. Shocked (last 3 deciles) if sister in trial marriage	20	18	22	23	23	23	24	22	25	12	5 <sup>b</sup>	18
Numbers of Cases No Less Than	679	328	351	295	145	150	186	87	99	198	96	102

a - signifies differences between males and females statistically significant at 1% level.

b - signifies differences between males and females statistically significant at 5% level.



## I. Data From the English Sample

In this section we shall present the data available first on attitudes toward trial marriage relationships, and second on information about trial marriage relationships among friends and relatives, and experience of trial marriage relationship, by respondents.

### A. Attitudes Toward Trial Marriage Relationships

Sample members were asked: "There is evidence that in many parts of North America it is not too uncommon for boy-girl couples to live together in semi-permanent relationships without being married. How do you feel about relationships of this kind? What would you say are the advantages? Would you say that such a relationship is justified? If so, under what circumstances?"

Some of the responses to these questions are found in Table I. In answer to the first question only 6 per cent of the sample members said that such relationships were definitely good, 19 per cent felt they were good, under certain circumstances, 31 per cent expressed permissive or indifferent attitudes, one per cent qualified their rejection of such relationships, and 43 per cent felt that they were definitely bad. Women were somewhat more rejecting in their attitudes than were men, with 27 per cent of the former against 23 per cent of the latter saying they were good, 25 versus 37 per cent expressing indifference, and 51 per cent versus 36 per cent rejecting these relationships. The data in the table shows further that those in both of the university samples





are distinctly more accepting of trial marriage relationships than were members of the trade school sample, with 40 per cent of the university and 54 per cent of the trade school samples rating them as definitely bad. This differential is equally large for the male and the female components of these two samples.

Half of those approving these relationships, 22 persons, gave reasons for their approval, and of these 13 gave reasons expressing criticism or rejection of the marriage institution, many arguing that trial marriage relationships were more moral or sacred than marriage. Eight men and five women gave such reasons.

The 279 subjects who expressed permissive, conditional, or indifferent attitudes, were evenly divided by sex, and there were few differences between males and females in the reasons given. Forty six per cent of the males, and 36 per cent of the females said it was up to the individual to decide, and it was not their business to judge others; 29 per cent of each group said these were quite acceptable relationships, except that parents would be hurt in many cases, and women more often than men (18 per cent vs. 11 per cent) said that in view of the attitudes in our society, such relationships are acceptable if they end in marriage. About eight per cent said such relationships were acceptable if the people involved were mature and responsible, and the same proportion said they were acceptable if birth control procedures were used to prevent conception of children.

It would appear from these responses that a majority of sample members are accepting trial marriage relationships if the people involved are mature and responsible, and if they are able to take precautions against others (such as parents or possible offspring) being



hurt by the consequences of their unconventional union.

Only 150 subjects gave reasons for rejecting trial marriage relationships, and in this group women outnumbered men two to one. The most frequent remark, mentioned by about half of both sexes, was "why not get married," coupled with the observation that the only apparent reason was irresponsibility. Sixteen per cent, including slightly more men than women, said such relationships were morally wrong, and eight per cent mentioned the danger of "being caught" and subjected to society's reaction.

In response to the question "What would you say are the disadvantages of such relationships?" only 3 per cent said there were no disadvantages. The responses of men and women in the sample tended to be very similar. About 30 per cent of both groups said the main disadvantage was the attitude of others, including gossip, loss of respect or reputation, and the cost to the feelings of parents. About one quarter of both said that the greater possibility of unwanted pregnancies was the major disadvantage of trial marriage relationships. More women than men (18 per cent vs. 11 per cent) mentioned the instability of such relationships, and the possibility of sudden break-up as the most important disadvantage, while this was reversed (8 per cent vs. 15 per cent) among those who said that such unions were incompatible with the organization of society, mentioning legal problems and consequences for persons in high office. Ten per cent of the female and 6 per cent of male subjects mentioned emotional problem consequences: guilt, shame, fear, etc.

Only 22 per cent of the sample members said that trial marriage relationships had no advantages, but this included a higher proportion of women (26 per cent) than of men (17 per cent). Otherwise there were



few differences between the two sex groups. The most frequently mentioned advantage, indicated by twenty two per cent of both groups, was that such relationships served as a marriage trial by permitting couple members to test their compatibility under conditions when they could see each other at their worst. Almost one fifth mentioned as the major advantage the freedom of such a relationship from the tyranny of a "paper marriage certificate." Freedom to live together when one partner is married and cannot get a divorce was also mentioned in this context. The fullness of sharing, of "real communication" and of knowing the other possible in such relationships was mentioned by one in eight of men and women. The only response differentiating male and female subjects was the sexual gratification advantage of common law relationships, which was mentioned by 13 per cent of the men and 5 per cent of the women.

To the question "Would you say that such a relationship is justified?" 56 per cent of the respondents said yes, 52 per cent qualifying their answers in various ways. The data in Table I show that affirmative answers were given only slightly more often by men than women, the proportions being 58 and 53 per cent respectively. Almost all of the remaining answers were negative without qualification, with 41 per cent of subjects answering in this way.

Again the data in the table point to differences in acceptance of trial marriage relationships between the school samples with 42 per cent of the trade school as compared with 60 per cent of the university students saying they felt that common law relationships can be justified. There are no differences between the male and the female components of these samples in the differentials between the university and trade school

(

(

students.

The kinds of justifications mentioned by respondents have already been adumbrated above. About half of the male and female samples said it was entirely up to the people involved. Fifteen per cent of the men and 30 per cent of the women felt such relationships were justified if the couple members were for some reason prevented from marrying each other. More men than women (11 per cent versus 7 per cent) said it was justified if the people were in love. Eleven per cent of both men and women said such relationships were justified if the people involved were exploring the possibilities of marriage, and more men than women said they were justified if the couple members were in love (11 per cent vs. 7 per cent).

One final, more pointed question designed to "strike close to home" was asked to probe respondents attitudes toward trial marriage relationships. It asked "What would be your reaction if you had a 19 year old sister living away from home and you discovered that she and a university student were living together, though not married?" Respondents were asked to place an x on a 10 point rating scale labeled "very much shocked" at one extreme and "not at all shocked" at the other extreme. The proportions of respondents checking the first, second, and third (strongest) shock positions were 24, 11 and 13 per cent respectively. Those checking the least, next to least, and third from least shock positions were 7, 7, and 6 per cent respectively.

The data in Table I show that women said they would be slightly more shocked than men. The differences between schools were somewhat more sizable with university students reporting less shock than the training school students. This latter differential is exclusively due





TABLE II

KNOWLEDGE OF TRIAL MARRIAGE RELATIONSHIPS AMONG ENGLISH SAMPLE MEMBERS  
BY SCHOOL AND BY SEX

	Total		English Sample		U. of A.		U. of W.		Trade School			
	Total	M	F	Total	M	F	Total	M	Total	M	F	
6. Knows at least one couple living in trial marriage	43%	44%	42%	49%	48%	50%	41%	42%	40%	35%	39%	31%
7. Knows 2 or more couples living in trial marriage	15	14	16	19	18	21	14	12	16	9	9	9
8. Has friends living in trial marriage relationships	28	29	26	33	33	32	22	23	22	23	26	21
9. Has siblings living in trial marriage relationships	2.8	1.5	4.0	3.3	1.3	5.2	1.6	1.1	2.0	3.0	2.1	3.8
10. Has personally lived in trial marriage relationships	4.8	5.7	3.9	6.0	6.0	5.9	5.2	6.7	3.9	2.5	4.1	1.0
Numbers of Cases	679	328	351	295	145	150	186	87	99	198	96	102



to differences between female trade school and university students; the differences between the male students were negligible. These patterns corroborate some discussed in the preceding chapter in signifying that male and female university students share the same norms relating to sexual behavior more commonly than do men and women in trade school.

B. Information About Trial Marriage Relationships  
and Experience of Such Relationships

Subjects were asked "Do you know of any couples living together in this way? If so, how many? Are any of them friends of yours? How many? Were, or are, any of your brothers or sisters involved in such relationships? Have you ever been involved in such a relationship?"

The answers to these questions in summary form are found in Table II, tabulated by school sub-sample and by sex. A total of 43 per cent of the sample, equally divided by sex knew of common law relationships at the time they filled out the questionnaires. Fifteen per cent knew of 2 or more couples, and 9 respondents said they knew of 9 or more. A majority of these, including 28 per cent of the sample, reported having friends involved in such relationships. Nineteen subjects, 2.8 per cent of the sample members reported they had brothers or sisters who had participated in such relationships. A total of 38 subjects, including 21 men and 17 women reported that they had been involved in trial marriages themselves.

There were few differences between male and female sample members in proportions knowing couples living together in this way or in those having friends involved in such relationships. Women in the sample reported having siblings in these relationships more than twice as frequently



as did men, but the frequencies were very small. There are more sizable differences between the samples, however. Only 35 per cent of the trade school students knew of couples living in trial marriage relationships together, as compared with 41 per cent of the Waterloo, and 49 per cent of the Alberta university students. Similarly, more of the university students than of the trade school students had themselves been involved in trial marriage relationships. But distinctly more of the Alberta university students (33 per cent) than of the Waterloo (22 per cent) or the trade school students (23 per cent) had friends who were members of couples living together in this way. The data in Table II show further that generally the differences mentioned above are characteristic of both the male and the female components of the various school samples, as well as of the total samples.

Respondents who indicated that they had themselves been involved in trial marriage relationships were asked a series of questions about each relationship including:

"How long did the relationship last? What would you say were the advantages of it? What would you say were the disadvantages of it? Were you in love with your relationship partner? Would you have liked to marry your relationship partner? If the relationship is now ended, how and why did it end? If you are still in the relationship, can you see any difficulties developing that are likely to end it? If so, what are they?

Of the 38 subjects who had experienced trial marriage relationships, at the time they filled out the questionnaire, in ten cases the relationship had culminated in marriage, in 14 cases it was still continuing, and in the remaining 14 cases it had ended. Of the 28 cases which did not end in marriage, 6 had lasted less than a month, 14 had lasted from one to six months, 4 had lasted from 7 months to a year, and 4 had lasted for more than a year.



Thirty one subjects commented on the advantages of their relationships. A plurality of both sexes, 14 in all, said that it permitted each to get to know and appreciate the other better. Five out of eight girls, and 3 out of eighteen boys said they learned in the relationship, to become more cooperative to experience life more deeply. Three boys, but no girls, said there were no advantages.

Thirty subjects mentioned disadvantages of their relationships. Nine said there were no disadvantages, and the same number mentioned the fear of being "caught". Four said the relationship became unsatisfactory because it was too constraining. In answer to the question "were you in love with your relationship partner?" 18 respondents including 84 per cent of the girls and only 41 per cent of the boys, said they definitely were in love. By contrast half of the boys and none of the girls said that they definitely were not in love with their partners.

Twelve out of thirty three respondents, said they definitely did not want to marry their partners, and this included 50 per cent of the men, but only 23 per cent of the women. Ten subjects (7 of the women, and 3 of the men) had gotten married, and eight said they definitely would like to get married. This response was slightly more characteristic of women (31 per cent) than of men (22 per cent). Ten of the eleven men who said they did not want to marry their partners and all three of the women who made this response gave reasons for not wanting to marry them. Six men said they were not in love with their partners, two said their partners were "easy makes" whom they would not want to marry and two said their attitudes were not compatible. One woman made this latter response as well, one said her partner was too immature, and one was against marriage in principle.





Information is available on how these thirty eight relationships ended. As noted above ten subjects did marry their partners and in eight cases the relationship was continuing at the time the respondent filled out the questionnaire. The 14 subjects whose relationships had ended included ten men and four women. Reasons given for the terminations of their relationships included the partner had to move away to another place, three men and one woman; couple members became bored, "it was a drag", four men and one woman; incompatibility, two men and one woman; pregnancy, reported by one man; and intervention of parents, reported by one woman.

Fourteen subjects - eight men and six women - whose relationships were yet in existence at the time they filled out the questionnaire responded to the question "Can you see any difficulties developing that are likely to end the relationship? If so, what are they?" Seven subjects, five men and two women, said they could anticipate no such difficulties. Two each mentioned the possibility of one member having to move away (two women) and the negative reaction of society to their relationship (one of each). Two men mentioned the possibility of a change of attitude of one partner toward the other, and one woman mentioned the lack of dependability of the relationship as a difficulty.

Several generalizations may be tentatively made on the basis of these 38 cases of trial marriage relationships which were found among our 700 English sample members. In the first place it is clear that in the overwhelming majority of cases these are not casual exploitative "shack-up" unions. Almost half had either already ended in marriage or included members who said they would like to get married, and 21 either said they



definitely were in love (18) or thought they were in love (three) with their partners. Further however it is clear that the women involved in such relationships are much more marriage oriented than are the men. Of the 17 women for whom we have information, 11 or 65 per cent said they either had married or would like to marry their partners, while only seven of the 21 men, 33 per cent, gave these responses. Nevertheless, there is little evidence of rank sexual or other exploitation of the partner in these relationships; only two subjects, both men, indicated in their responses any disrespect for their partners because they were "easy". There is scattered evidence of concern about and fear of the reaction of others if they became aware of the existence of the trial marriage relationship. There is little evidence of guilt feelings, perhaps because respondents would fail to communicate such feelings, but more likely because people who are very vulnerable to such feelings would not become involved in such semi-permanent unconventional sexual relationships in the first place. It is noteworthy that in only one case was pregnancy during the relationship reported. However we did not explicitly ask if a pregnancy resulted, and accordingly we do not know how many if any of the cases that resulted in marriage may have involved premarital pregnancy.

#### C Predictors of Attitudes and Information

##### Regarding Trial Marriage

As with the independent or criterion variables analyzed in the preceding chapter the analysis procedure used with the trial marriage indices was the step regression analysis procedure. The predictive



TABLE III

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDES AND INFORMATION  
REGARDING TRIAL MARRIAGE RELATIONSHIPS EXPLAINED BY INDEPENDENT  
VARIABLE FACTOR SCORES FOR ENGLISH SAMPLE MEMBERS

	Low Valuation of Marriage Factor	Trial Mar- riage Rated As Good	Feels Trial Marriages Are Good	Shocked if Sis- ter in a Trial Marriage	Trial Mar- riage Exposure Index	Know Couples Liv- ing Together In Trial Marriage
1. Courtship Involvement					+1.6	
2. Perceiv. Sim. Norms	-1.9	-6.9	-2.7	+6.6	-.7	
3. Socio-Economic Status	+3.3	+.5		-.5		
4. University or Trade School	u+6.0	u+1.9	u+1.4	u-.9	u+.5	u+1.1
5. Religiosity	-6.2	-5.1	-11.8	+10.1	-3.2	-1.1
6. Courtship Precozity	+2.3	+1.5	+1.2	-2.8	+2.6	+1.6
7. Home Influence Family Solidarity	-2.5	-.5	-.6	-4.2	-1.0	-1.7
8. Masculinity-Femininity		m+3.6	m+1.1	m-1.2	m+5.4	m-2.3
9. Geographical Mobility				-1.4	+1.2	+.5
10. Peer-Parent Ego Consistency					-.8	-.9
11. Alienation From Values	+5.2	+4.4	+1.1	-.6	+.9	+.7
12. External Sex Controls	-.5	-2.2	-1.9		-1.2	-1.2
13. Adequacy of Sex Education	+2.6	+1.0	+1.5	-1.2	+2.0	+1.3
14. Generation		-1.3	+.5			
15. Confusion Regarding Sex Norms						
16. Mother's Influence						
Total Variance Explained	30.5	28.9	23.8	29.5	21.1	12.5
Numbers of Cases	518	528	528	528	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



variables used were the same independent variable factor scores used in the preceding chapter. The criteria used, in the case of the English language sample, were six indicators of attitudes toward trial marriage relationships, and acquaintance with such relationships, ranging from knowing others who were involved to actually having participated in such a relationship. Four indicators deal with attitudes, and two deal with acquaintance. The relevant data are found in Table III.

The first of the attitude indicators is the low valuation of marriage factor, which emerged from the factor analysis of the dependent variables, as described in the preceding chapter. It will be recalled that this factor loaded heavily on the item which asked the respondent to rate how good or bad he felt trial marriage relationships were, as well as (somewhat more heavily) on the divorce item, hence its inclusion at this point. The other three include the respondents reaction should he learn that his sister was living in trial marriage with a university student, and his rating and his feelings of the justification of trial marriage relationships.

The data in Table III show that the variance in all four of these criteria is quite well predicted by the predictive factors, the explained variance ranging from 30 for the first, to 24 per cent for the last of the four criteria. There are certain similarities in the patterns of the predictors when they are ranked in order of predictive power, for these various criteria. Generally, the most powerful is the religiosity factor, though this is less significant for the first and third criteria than for the other two. This is of course negatively associated with the criteria in all cases. The second ranking predictor for the prior two is the alienation factor, positively associated with the criterion, while the second ranking predictor for the latter two is another





normative influence, the conventionalism factor which is inversely associated. Courtship precosity is slightly directly associated with two of the attitude items, as in the family solidarity factor. Sex identity, masculinity in this case, is significantly predictive only of a favorable rating of trial marriages.

The two indicators of acquaintance with trial marriage relationships consist of a trial marriage exposure scale and an item dealing with the number of couples living together in trial marriage relationships, known to the respondent which is also one component of the scale. The scale ranges from knowing of no such relationships, through such relationships involving acquaintances only, involving friends, involving siblings, to the respondent's personal experience in such relationships.

The data in Table III show that less of the variance in the acquaintance criteria than in the attitude criteria is explained by the predictors. Twenty one per cent of the variance in the first of the acquaintance indicators and 12 per cent of the variance in the second of these indicators is predicted by the independent variable factors. Surprisingly, the most powerful predictor was sex identity, and it was the female component of the sample who knew of more trial marriage relationships than did the males. Why this should be is not known: perhaps women gossip more about such things than men do, or perhaps the women are more liberal than the men are, and so have more friends and acquaintances who are participating in such liberal "marriage" arrangements. The second ranking predictor is courtship precosity which is directly associated with the criterion, the third ranking predictor is religiosity which is of course inversely associated, and the fourth is adequacy of sex education. This is also positively associated with the criterion,



and it was found to be similarly associated with a number of permissive or egalitarian indicators in this study. The reason for this appears to be that provision of adequate sex education appears to be characteristic of liberal families, families which also have inculcated permissive or egalitarian orientations, or have in effect prepared their children to be open minded toward these orientations, when they have encountered them elsewhere.

There are few other predictors worth noting. Geographical mobility is one which is directly associated with both criteria, no doubt because this factor is rather heavily loaded on the rural-urban residence factor. Courtship involvement is somewhat directly associated with the trial marriage exposure scale.

There is no striking pattern which emerges from the set of relationships we have been considering. The most powerful predictor of the whole set of six criteria is religiosity, but as would be expected it is much more powerfully associated with a normative orientation, and particularly with whether trial marriage relationships can be justified, and with reaction to a sister's involvement in such a relationship, than with the other indicators. Similarly the conventionality factor is powerfully associated with these, and the item dealing with rating of these relationships. By contrast female sex identity, as we have noted, is more powerfully associated with the two acquaintance criteria, than it is with the attitude criteria, courtship precosity and courtship involvement the two interpersonal relationship predictors, are relatively more powerful predictors of the acquaintance than of the attitude criteria, as would be expected, and the same is true of the mobility factor, while



TABLE IV

ATTITUDES TOWARD, AND KNOWLEDGE OF, TRIAL MARRIAGE RELATIONSHIPS AMONG  
FRENCH SAMPLE MEMBERS, BY SCHOOL AND BY SEX  
WITH COMPARATIVE DATA FROM ENGLISH SAMPLE

	Total		French Sample		English Sample		U. of M.		Trade School		
	Total		Total	F	Total	M	Total	M	Total	F	
Approves of trial marriage relationships	45%	54% <sup>a</sup>	37%	25%	27%	23%	76%	81%	25%	33% <sup>b</sup>	17%
Rates trial marriage relationships as definitely bad	14	16	12	44	36	51	8	8	17	22	12
Indifferent toward trial marriage relationships (not my business)	41	31 <sup>a</sup>	51	31	37 <sup>b</sup>	25	16	11	58	46 <sup>a</sup>	70
Shocked and disappointed if sister were mistress of best friend	63	58	68	48	46	51	46	44	76	72	80
Not at all shocked if sister were mistress of best friend	34	38	29	20	18	22	54	46	22	26	18
Knows at least one couple living in trial marriage	72	72	73	43	44	42	67	68	74	73	76
Numbers of Cases no less than	285	157	128	679	328	351	110	64	175	93	82

a - signifies differences between males and females significant at 1% level of confidence

b - signifies differences between males and females significant at 5% level of confidence



the alienation factor explains about one sixth of the predicted variance in two of the attitude criteria. Adequacy of sex education explains a modest amount of the variance in both sets of criteria, perhaps because a liberally oriented family prepares its children both for a broad minded normative orientation, and for friendship with those who are likely to be experimenting with new forms of social relationships.

Family solidarity is significantly predictive only of a shock reaction if one's sister were to have a trial marriage relationship with a student. Socio-economic status is significantly predictive only of the low valuation of marriage and here the relationship is such that higher status subjects value marriage less than lower status subjects.

## II. Data From the French Sample

### A. Attitudes Toward Trial Marriage Relationships

Unfortunately the information available on attitudes toward and information concerning trial marriage relationships is much more limited for the French than it was for the English sample. Only three relevant questions were included in the questionnaire.

French sample members were asked "These days it is less and less rare to encounter couples who live together without being married. What do you think of this situation?" The question was followed by four response alternatives: "approve", "disapprove", "This concerns only those involved and I don't have to judge them, however I will not accept living in this way" and "other". This question is rather similar to the question asked of English sample members "How do you feel about relationships of this kind?" except that the latter question was open ended, without predetermined response alternatives.

The data in Table IV show that the French sample members more





often expressed approval or an indifferent attitude toward trial marriage relationships, than did the English sample members. Forty four per cent of the latter expressed disapproval as compared with only 14 per cent of the French sample members. Within the French sample, male members expressed approval more frequently than female members, while the latter said they were indifferent, but not interested in such relationships for themselves more often than did the former.

There were very sizable differences between the university and the trade school students in response to this question as the data in the table show. University students were approving very much more frequently than the trade school students, (76 vs. 25 per cent.) The latter were indifferent more frequently (58 vs. 16 per cent) or were disapproving more frequently (17 vs. 8 per cent) than were the former. These differences between whole samples were paralleled by the differences between the male and the female components of the two samples. As with the total sample, in both of the school samples the female students reacted with indifference more frequently than did the male students.

The question which was asked of the English students concerning their reaction if they learned that their 19 year old sister was living common law with a university student, was unfortunately drastically changed in meaning in the form in which it was included in the French schedule. The changed version read: "What would be your reaction if you learned that your sister is the "mistress" of one of your best friends?" The response alternatives provided were "very much shocked", "very much deceived", "very sad", "very happy", "other reaction" and "other (specify) \_\_\_\_". This set of alternatives does not seem to be very satisfactory.



Clearly no comparison of the responses to this question with the responses to the question asked of English students would be worth while. Of those who answered the question 63 per cent said they would be shocked or disappointed, 12 per cent said they would be indifferent, and 22 per cent gave more accepting responses. Female students expressed slightly more shock than male students, and the trade school students expressed very much more shock than the university students. These differences between the two school samples were found for both the male and the female students.

The final question dealing with trial marriage relationships which was asked of the French sample members was: "Do you know of any such couples" to which they were to respond only "yes" or "no". The data in Table IV shows that a very much higher proportion of French than of English students reported knowing couples living together in trial marriage, 72 per cent as compared with 43 per cent. Equal proportions of male and female respondents and slightly more trade school than university students reported knowing such couples. This latter difference is almost completely accounted for by differences between female students at the two schools.

In summary it seems clear from our data that the French sample members express more frequent approval of trial marriage relationships, and have more frequent familiarity with couples sharing such relationships, than English sample members.

## B. Predictors of Attitudes and Information

### Concerning Trial Marriages

Results of the regression analysis of the three indicators of



TABLE V

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDES AND INFORMATION REGARDING  
TRIAL MARRIAGE RELATIONSHIPS EXPLAINED BY INDEPENDENT  
VARIABLE FACTOR SCORES FOR FRENCH SAMPLE MEMBERS

Independent Factors	Trial Marriages Rated as Good	Shocked If Sister Mistress of Best Friend	Know of Couples Living Together In Trial Marriage
Religiosity of Respondent	-11.0	+19.4	
Courtship Experience		-1.4	+ 2.9
Age	+ 1.0	-3.2	
Socio-Econ. Status			
Family Solidarity	- 2.7		
Alienation			+ 9.8
Family Devoutness			- 1.9
Fast Popularity With Opposite Sex	+1.1	- .8	+12.0
Masculinity- Femininity			
Peer-Parent Ego Norm Consistency		+1.9	+ 1.1
Mobility			
Perceived Similar to Peers More Strict			
Home Discipline		+ 1.5	+ 2.2
Mother Worked		- 1.3	
Total Variance Explained	15.8	31.8	29.9
Numbers of Cases	220	220	220

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



attitudes toward, and acquaintance with trial marriage relationships are found in Table V. We shall consider the findings for the two attitude indicators first, bearing in mind that unfortunately the second of these items in the French questionnaire dealt not with trial marriage, but rather with a mistress relationship.

The data show that only sixteen per cent of the variance in the rating of trial marriage relationships criterion was explained by the predictive factors, as compared with 29 per cent of the variance in the case of the English data. Religiosity accounts for more than two thirds of this variance, while the second ranking predictor is family solidarity which accounts for three per cent of the variance in the criterion. In both cases the association of the predictor with the criterion is inverse.

In the case of the sister mistress item 32 per cent of the variance in the criterion was explained. Again the religiosity factor accounted for almost two thirds of this explained variance. Surprisingly the family solidarity factor was not significantly predictive. The age factor was inversely associated with the criterion and explained 3 per cent of the variance, and the peer parent consistency factor was directly associated and explained two per cent of the variance.

The only indicator of acquaintance included in the French schedule was an item which asked whether or not the respondent knew of any couples sharing a trial marriage relationship. The data in Table V show that 30 per cent of the variance in this criterion is explained by the predictive factors, considerably more than the 12 per cent explained in the case of the English data. The two most powerful predictors are the fast popularity relationship factor, which explains 12 per cent of the variance, and the alienation factor, which explains 10 per cent of the variance.





In both cases the predictors are directly associated with the criterion. The next most powerful predictors are another relationship indicator, courtship experience, which explains three per cent of the variance, and the home discipline factor, which explains two per cent of the variance. The former predictor is of course directly associated with the criterion, as in the latter, perhaps because more strict home discipline is slightly associated with rebellion, and the seeking out of more unorthodox associates.

It is remarkable that the religiosity factor is not significantly associated with the acquaintanceship criterion at all.

It is clear that a very distinct pattern has emerged from this set of relationships between predictive factors and indicators of attitude toward and acquaintanceship with trial marriage relationships. The two attitude criteria are primarily predicted by the religiosity factor, and to a very much lesser extent by family solidarity in the case of the rating criterion, and by age and peer parent consistency in the case of the sister mistress item. By contrast the acquaintance with trial marriage couples criterion is powerfully predicted by relationship factors (fast popularity and to a much lesser extent, courtship experience), the alienation factor, and the home discipline factor which may be associated with a tendency toward rebellion on the part of those from particularly strict homes. Thus the slight pattern found for the English data, for the attitude items to be best predicted by religiosity and other normative factors, and for acquaintance items to be best predicted by relationship factors is much more dramatically demonstrated here. As was true to some extent in the case of the patterns of association



between the sexual attitudes and experience indicators and the predictive factors, a number of patterns which were somewhat vaguely apparent in the English data are more starkly revealed in the case of the French language data.

### III.

### Conclusions

The questions dealing with attitudes toward and acquaintance with trial marriage relationships were included in the questionnaire because there has been a large number of recent articles about such relationships in the American and Canadian popular press. Thus it was felt desirable to get a reading on the attitudes of our sample members toward these relationships and on the incidence of such relationships as indicated by how many sample members actually knew people involved in such relationships, and how many had ever been so involved themselves.

In terms of attitudes, our data show that among members of both the English and the French samples, there is limited approval of such relationships, but a great deal of tolerance or acceptance of them as well as substantial rejection of them. Among the former respondents 25 per cent felt they were more or less good, 31 per cent expressed permissive or indifferent attitudes, and 43 per cent felt they were bad. French respondents were much more favorable, with 45 per cent expressing approval, 41 per cent permissive or indifferent, and only 14 per cent expressing disapproval. It should be acknowledged that there were differences in the wording of the item in French and in English, but these differences cannot account for the magnitude of the differences in response. The negative reaction increased but little when English subjects



were asked what would be their reaction if a sister were involved in such a relationship. In such a case, 20 per cent of the English sample members said they would be shocked little if at all, while 48 per cent said they would be very much shocked. However the French sample members showed more negative reactions to the somewhat different question concerning their feelings if a sister of their's were mistress of a best friend. Here 63 per cent said they would be shocked and disappointed, in contrast to 34 per cent who said they would not be at all shocked. In both samples the female respondents were somewhat more negative toward trial marriage relationships than the men. The answers to open ended questions asked of the English sample members which we considered in some detail suggest that female respondents tend to be as accepting as males if they feel that such relationships will end in marriage, but they are apparently somewhat fearful of dalliance or sexual exploitation by males.

Evidence from this study does not suggest that trial marriage relationships are at all commonplace, even among the university students who are perhaps likely to show the greatest tendency to experiment with this kind of relationship. Many more French respondents reported that they knew of couples living together in this way, than did English language respondents, the proportions being 72 per cent and 43 per cent. However it must be acknowledged that there was some ambiguity in the wording of the French item.

The question asking about involvement of friends and personal involvement in trial marriage relationships was included only in the English language schedule, unfortunately. Only 28 per cent of the



respondents said they knew of friends, and only 5 per cent, 38 people in all, said that they had themselves been involved in such relationships. The advantage of such relationships which was most often cited was the opportunity which it afforded to better come to know and to appreciate the relationship partner. The most frequent disadvantage was the fear of being "caught".

The results of the step regression analysis using attitude and acquaintance items as criteria and the predictive factors as predictors showed a rather vague pattern in the case of the English data, which emerged with much greater clarity in the case of the French data. In most stark form it is that normative factors - the religiosity and to a lesser extent conventionality factors - are more powerfully predictive of attitudes, and the relationship factors - the courtship relationship, courtship precosity, and fast popularity factors - are more powerfully predictive of acquaintance with couples involved in trial marriage relationships. For the English sample, sex identity was also significantly predictive of acquaintance with couples and to a lesser extent, of attitude toward trial marriage. For the French sample the alienation factor was powerfully predictive of acquaintance with couples living together in trial marriage relationships.





## Footnotes - Chapter VI

1. Jesse Bernard, "Some Current, Non- and Neo-Family Types of Relationships," unpublished paper, 1967.



## Chapter VII

### Orientations to Marital Roles

The third major area of interest in the present study relates to conceptions of marital roles. The information on this topic which is available from our sample members provides the subject matter for this chapter. As before, we shall present information from the English portion of the sample first, and from the French Canadian component of the sample second, and a description of the responses of the sample members will precede a section analyzing the antecedents of these responses.

#### I. Information From the English Canadian Sample

##### A. Description of Marital Role Conceptions

Four broad areas will be taken up in this section: (1) traditionalism vs. egalitarianism in marital role definition, (2) the role of the wife, particularly in regard to employment, (3) parenthood and the rearing of children, and (4) conditions for divorce and the breakup of marriage.

##### 1. Traditionalism-Egalitarianism in Marital Role Definition

The primary source of information on traditionalism-egalitarianism in conceptions of marital roles is a selection of 67 items dealing with various aspects of husbands and wife's roles which were drawn from the Dunn Marriage Role Inventory and the Hobart Marital Role Expectation inventory. These items consisted of statements like "In my marriage I expect:

"That the husband and wife will share household tasks according to individual interests and abilities rather than according to 'women's work' and 'man's work'.

"Whether or not the wife works will be largely the husband's decision.

"My children will be planned with the aid of birth control devices."



TABLE I

PERSONAL CHARACTERISTICS, EDUCATION, AND SOCIAL PARTICIPATION SUB-SCORES,  
AND TOTAL ROLE SCORES FOR ENGLISH SAMPLE MEMBERS, BY SCHOOL AND BY SEX

	Total Sample			U. of A.		U. of W.		Trade School					
	Total	M	F	Total	M	F	Total	M	F				
Personal Characteristic Sub-Score*	43+	40%	32% <sup>a</sup>	48%	45%	37% <sup>a</sup>	53%	41%	30% <sup>a</sup>	51%	32%	24% <sup>b</sup>	38%
Education Sub-Score*	26+	36	30 <sup>a</sup>	42	41	38	44	35	28 <sup>b</sup>	41	31	20 <sup>a</sup>	40
Social Participation Sub-Score*	40+	35	24 <sup>a</sup>	46	39	25 <sup>a</sup>	53	35	24 <sup>a</sup>	47	29	23 <sup>a</sup>	36
Total Role Score*	260+	29	19 <sup>a</sup>	38	31	25 <sup>b</sup>	38	34	17 <sup>a</sup>	49	21	12 <sup>a</sup>	29
Number of Cases (no less than)		662	319	342	279	147	132	177	87	90	189	90	99

\* Higher scores signifies more egalitarian orientation

a - signifies that differences between males and females are significant at the 1% level of confidence.

b - signifies that differences between males and females are significant at the 5% level of confidence.



As noted earlier, the items are about equally divided between those dealing with the role of the husband and those of the wife and between items reflecting a traditional definition of roles and those reflecting an egalitarian definition of roles. The items relate to seven areas: personal characteristics, education, social participation, care of children, homemaking, employment and support, and authority. They are scored in such a way as to give sub-scores corresponding to each of these seven areas, and a total score which is reflective of the overall traditionalism or egalitarianism of the respondent.

In this section we shall present information on the personal characteristics, education, and social participation sub-scores and on the total score, for the total sample and the three school sub-samples, by sex of respondent.

The first area deals with the personal characteristics which are seen as desirable in the mate. The items comprising this portion of the inventory include: "In my marriage I expect that it will be equally as important for the wife to be affectionate and understanding as to be thrifty and skillful in housekeeping." and "In my marriage I expect that if the husband is a good worker, respectable and faithful to his family, other personal characteristics are of considerably less importance." A total of eight items make up this area. Since there are no norms available for any of the Dunn Inventory scores it is not possible for us to determine whether our sample members are distinctively traditional or egalitarian in their orientation. However it is possible to make comparisons between sub samples of our total sample. The relevant data are found in Table I which shows the distribution of the various Dunn Inventory





scores for the total and the school sub-samples, by sex, with indication of statistically significant differences between the sex groups. Higher scores signify more egalitarian, and lower scores signify more traditional orientations.

These data show that for the total sample and for the three school sub-samples the female members are significantly more egalitarian in their expectations of the personal characteristics of husbands and wives than are the male members, at the one per cent level of confidence. Similarly, the two university samples are both significantly more egalitarian than is the trade school sample.

The education area of the Dunn Inventory consists of five items, including: "In my marriage I expect that an education is important for the wife whether or not she works outside the home," and "In my marriage I expect that the husband will forget about an education after he is married and support his wife." Again it is possible only to make comparisons between various sub-samples, and again higher scores signify more egalitarian, less traditional orientations. The data in Table I, show that there are statistically significant differences between males and females for all of the samples except the University of Alberta sample, with the former consistently more traditional in their orientations than the latter. This latter is also the least traditional of the three sub-samples, while the trade school sample is again the most traditional. It is noteworthy that the responses of the Waterloo sample tend to resemble more those of the trade school rather than the U. of A. sample. The data show further that the between sex differences are greatest in the most traditional sample, and that in fact the relative traditionalism of the



female members of the three school samples is virtually identical. Thus the differences in the three samples are due solely to the differences between the male sample members.

The third area of the Dunn Inventory to be considered at this point is the Social Participation area which consists of eight items. Examples include "In my marriage I expect that husband and wife shall have equal privileges in such things as going out at night," "In my marriage I expect that the wife will generally prefer talking about something like clothes, places to go, and 'women's interests' to talking about complicated international and economic affairs," and "In my marriage I expect the wife to stay at home to care for the husband and children instead of using time attending club meetings, and entertainment outside the home."

The data in Table I show that the responses of the males were significantly more traditional for all four samples than those of the females. Again the scores of the trade school sample were significantly lower, that is, more traditional, than those of the two university samples. However the differences between these school samples is entirely due to the differences between the female members of these samples; there are no differences between the male students in the trade school and in the two universities at all.

The total inventory scores, which include the three areas considered above and four others as well, shows the pattern of significant differences between sub-samples that one might expect. All of the differences between the male and female members of the various samples are significant, with the former more traditional than the latter. Further the total trade school sample is significantly more traditional



than either of the two university total samples, but there are no significant differences between these latter two. However, considering the male respondents only, those in the trade school were significantly more traditional than those at the University of Alberta, but the Waterloo males were midway between the other two samples and were not significantly different from either. For the female respondents, however, while those in the trade school were again the most traditional, it was those at Waterloo who were least traditional, significantly more than the former. The University of Alberta women were significantly more traditional than those at Waterloo, but were not significantly less traditional than those in trade school.

Returning to the three area scores, it is possible to make some inferences about differences in impact on these areas of the egalitarian orientation which is rather recent. It is necessary only to make two assumptions which are largely substantiated by our data: (1) that women tend to accept egalitarianism before men do; and (2) that university students tend to accept egalitarianism before trade school students do. Accepting these assumptions, it appears that acceptance of egalitarianism is more complete in the education area than in the other two, since all the female samples show the same high level of acceptance, and since the University of Alberta males show about the same level of acceptance as do the females. The social participation area appears to be most resistant to the impact of egalitarianism, since all of the male samples are at the same low level of acceptance of an egalitarian orientation here, and since there are sizable differences between the female samples with some reflecting little acceptance of egalitarianism.



TABLE II

INDICES RELATING TO ATTITUDES TOWARD THE ROLE OF THE WIFE, FOR ENGLISH SAMPLE MEMBERS,  
BY SCHOOL AND BY SEX

	Total Sample		U. of A.		U. of W.		Trade School	
	Total	M	Total	M	Total	M	Total	M
Household management								
sub-score*	30%	33%	32%	34%	30%	32%	27%	32% <sup>b</sup>
Authority								22%
sub-score*	40	33 <sup>a</sup>	39	35	42	35 <sup>a</sup>	37	28 <sup>a</sup>
Employment and support sub-score*	22	16 <sup>b</sup>	26	18 <sup>b</sup>	33	28	11	10
Wife's role - housewife & mother only	20	26 <sup>b</sup>	16	21	11	18	29	36 <sup>b</sup>
Wife's role - employed only								23
after children in high school	37	31 <sup>b</sup>	39	33 <sup>b</sup>	45	37	34	27 <sup>b</sup>
Not willing for wife to work								40
after we have children	58	60	51	55	47	50	51	50
Wife take better job? Yes definitely	28	39 <sup>a</sup>	29	38 <sup>a</sup>	21	25	42 <sup>a</sup>	11
Numbers of Cases (no less than)	662	319	279	147	132	177	87	90
							189	99

\*Higher scores signifies more egalitarian orientation.

a - signifies that differences between males and females are significant at the 1% level of confidence

b - signifies that differences between males and females are significant at the 5% level of confidence





The personal characteristics area appears to fall between these other two in terms of the impact of egalitarianism. The two female university samples show high egalitarianism tendencies, but the trade school female sample does not, and the male samples show significantly less acceptance of egalitarianism than do the female samples.

Thus it would appear that these areas can be ranked in terms of their resistance to egalitarianism, with the education area the least resistant, the personal characteristics area medially resistant, and the social participation area most resistant. It would appear from this that among most men, and many women, there is yet a strong insistence that the wife continue to perform her traditional role obligations. There is relatively little tendency to accept attractive personal characteristics in substitution, and even less tendency to grant to the wife more freedom of social participation when it would be at the price of discharging some of her traditional responsibilities.

## 2. The Role of the Wife

Information on the expected role of the wife is available in terms of three area scores from the Dunn Inventory - the household responsibility, authority, and employment and support areas - and additional single questionnaire items dealing with the expected role of the wife, the circumstances under which the wife should be employed, and with whether the wife should be advised to take a more prestigious and better paying job than that held by her husband. Response patterns for these items are summarized in Table II for the total and the school



samples, by sex of respondent.

The household responsibility area consisted of eight items such as: "In my marriage I expect that since doing things like laundry, cleaning, and child care are 'women's work,' the husband will feel no responsibility for them," and "In my marriage I expect that if the husband helps with the housework, the wife will help with outside chores such as keeping the yard, painting or repairing the house." The data in Table II show that only one of the seven between sex or between school sample comparisons is statistically significant. The men in the trade school sample were significantly more egalitarian than were the women. The men showed a similar tendency as compared with the women for the total sample, but the difference is not statistically significant. It would appear that among our sample members a "fair and square" sharing of housework between husbands and wives is equally accepted by men and women.

The authority area consists of ten items such as: "In my marriage I expect that the family "schedule" such as when meals are served and when the television can be turned on will be determined by the husband's wishes and working hours," and "In my marriage I expect that the husband and wife will have equal voice in decisions affecting the family as a whole." The data in Table II show that the male-female comparisons show statistically significant differences for all but the University of Alberta sample, with the female respondents in all cases less traditional than were the males. The pattern of differences between the schools is surprising. None of the total school samples differed significantly from any other, nor were there significant differences



between the male respondents at various schools. However among the female respondents, only the Waterloo sample was significantly less traditional than the University of Alberta sample. The trade school females fell between these two extremes and did not differ significantly from either.

The employment and support area is composed of six items such as "In my marriage I expect the wife to combine motherhood and a career if that proves possible," and "In my marriage I expect the husband to be entirely responsible for earning the living for our family." The data in Table II show that the female respondents were significantly less traditional than were the male respondents in the total sample and in the two university samples, but not in the trade school sample. The total trade school sample was significantly less egalitarian on this index than either of the two university samples. There were no differences between the latter two. Detailed examination of the three school samples shows that the differences between them are entirely due to the differences between the female components: it is the female trade school students who are less egalitarian than the female University students. Although the male university students are slightly more egalitarian on this index than the male trade school students, the difference is not statistically significant.

Subjects were asked to respond to the following item: "In my marriage I want the wife to be (men and women check one): (1) housewife and mother to our children only, (2) employed at productive and interesting work, but only after the children are in high school, (3) able to pursue a work career, with children taken care of by babysitters as necessary, (4) primarily a career woman who has babies only if they will



not handicap her career, and may be childless, (5) I don't know, I'm quite confused about the whole thing." As the data in Table II show, a plurality of subjects, 37 per cent, indicated that they felt a wife should be employed only after her children were in high school. Women consistently took this position more frequently than did men, the proportions being 42 per cent and 31 per cent respectively. Among all three school samples this was true as well. However, men more often than women, indicated that the wife should be housewife and mother only, the proportions being 26 per cent and 15 per cent. Among the school samples this difference was statistically significant only for the trade school sample. Almost one third of the subjects, 31 per cent including 33 per cent of the men and 30 per cent of the women, reported confusion or inability to choose between two alternatives. Ten per cent of the sample members preferred the wife to be a career woman with children cared for by babysitters, and only 2 per cent wanted the wife to be a career woman, perhaps foregoing children. Women reported this preference four times as frequently as did men.

Subjects were further asked "How do you feel about the wife's working following your marriage? (1) I would approve of her working only before we have children. (2) I would not approve of her working under any circumstances. (3) I would approve of her working whether we have young children at home or not. (4) I would approve only if we needed the money and as long as we have no children. (5) (Men only) I would leave the decision completely to my wife. (6) (Women only) I would leave the decision completely to my husband." Forty seven per cent were willing for the wife to work only before children, one per





cent would not approve her working under any circumstances, and 10 per cent would approve only if there were no children and the couple needed the money. Thus a total of 58 per cent said they were not willing for the wife to work after children came, in answering this question. The data in Table II shows that there were no significant differences between male and female respondents in any of the samples. However there were significant differences between school samples, with trade school students significantly less willing for the wife to work after there were children in the home than either of the two university samples.

A final question relevant to the role of the housewife asked: "What decision would you press for if in your marriage the wife had the opportunity to take a higher ranking or higher paying job than the husband's job? Why?" About two thirds of the sample members said the wife ought to take the job, 28 per cent saying yes, definitely, and 37 per cent giving qualified affirmative answers ("yes, if we needed the money"). Eleven per cent qualified their negative answers ("no, unless we were desperate") and 22 per cent said the wife definitely should not take the job. Three per cent were not sure. The data in Table II shows that the men in all of the samples gave definite affirmative answers significantly more frequently than did the women. Interestingly, there are no significant differences between any of the school samples.

Reasons given by those who answered she should take the job without qualification included (1) "take it for the money", 25 per cent (2) to give the wife the chance to express her capabilities, 19 per cent, (3) marriage should not include any element of economic competition,



therefore who makes more money is irrelevant, 15 per cent, and (4) women should be equal with men, in this and other regards, 8 per cent. Seventeen per cent gave no reason. Women more often than men gave the first reason (36 vs. 19 per cent) while men more often gave the second (24 vs. 10 per cent) and fourth (11 vs. 3 per cent) responses.

Those qualifying their affirmations said yes - (1) "if she really wants to" (26 per cent), (2) "if she can still be a good mother, or if she has no children" (22 per cent), (3) "if it does not offend the husband" (19 per cent), (4) "if they really need the money" (14 per cent, and (5) "if both agree to it" (10 per cent). Men more often than women mentioned the first (36 vs. 16 per cent) and second (30 vs. 14 per cent) qualifications; while women more often than men made the third (25 vs. 12 per cent) fourth (20 vs. 8 per cent) and fifth (15 vs. 4 per cent) qualifications.

Those qualifying their negative recommendations said no, if it threatens the man's self esteem or pride (48 per cent) and no unless they need the money (41 per cent). Women gave the first answer more often than men, the percentages being 54 per cent and 36 per cent. The reason given by 85 per cent of those saying the wife should definitely not take the job was that the wife should not jeopardize the husband's pride in his bread winner role. More women (91 per cent) than men (73 per cent) gave this response. More than twice as many men as women (21 vs. 9 per cent) gave a response suggesting that the woman's place is in the home.

It is clear from the various kinds of responses cited above that women were more likely to be defensive and fearful in approaching



the issue posed by the question, while men were more likely to be expansive. Women more often said that the wife could take the job if, or only if, the money was badly needed, or if the husband would not feel threatened, or to say the wife should not take the job because she should not threaten the husband in this way. Men more often said women should be equal, should have a chance to exercise their capabilities, and should be permitted to take such jobs if they really wanted to.

### 3. Parenthood and Child Rearing

Sample members were asked what they thought was the ideal number of children to have, and how many children they themselves wanted to have. Our data indicate a distinct, though not dramatic commitment to a small family. Sixteen per cent said two children was the ideal number and 34 per cent three children, while only one per cent said no children or one child. The model number was four, preferred by 35 per cent. Only 8 per cent gave 5 children as the ideal number, and six per cent mentioned six or more. The numbers of children subjects said they themselves wanted were very similar, with 3 per cent saying none or one, 17 per cent saying two, 31 per cent three, 42 per cent four, 4 per cent five, and only 2 per cent six or more. The data in Table III show that the female subjects, in all but the trade school sample, preferred more children than did the male subjects. There were no differences between the school samples in number of children preferred.

Subjects were asked if they wanted to plan their children, making use of birth control devices, following marriage. No fewer than 82 per cent of those responding said yes, 50 per cent indicating that they felt strongly about this. The data in the table show that there are no significant differences between male and female members in this regard.



However the trade school subjects did indicate interest in birth control techniques significantly less frequently than those at the two universities.

Two kinds of information on attitudes toward child rearing procedures are available from the questionnaire: The first, which concerns the responsibilities of husband and wife relating to child bearing, consists of eight items taken from the Dunn Inventory. Items used include: "In my marriage I expect the husband to be as interested in spending time with the girls as with the boys in our family," and "In my marriage I expect that the husband's major responsibility to our children will be to make a good living, provide a home, and make them mind." The second concerns the kinds of discipline to be used with the child and the privileges of freedoms extended to him. Nine items dealing with these issues were selected from the Shobin Parent Attitude Scale for use in the present study. Items used include: "A child should be required to consult his parents before making any kind of decision," "A good way to discipline a child is to shame him before his playmates," and "Children should often be allowed to have their own way."

For the Dunn Child Rearing scores we have no comparison data, thus we can make only intra sample comparisons. The data in Table III show that the male members of the four samples are consistently more traditional in their orientations, than the female members. That is, they tend to ascribe more responsibility to women in this area, tending to see their own roles as more narrowly breadwinner and disciplinarian. Further the trade school sample members are significantly more traditional than are the members of the two university samples. However these





TABLE III

INDICES RELATING TO NUMBER OF CHILDREN WANTED, AND TO ATTITUDES TOWARD  
CARE OF CHILDREN FOR ENGLISH SAMPLE MEMBERS, BY SCHOOL AND BY SEX

	Total Sample			U. of A.			U. of W.			Trade School		
	Total	M	F	Total	M	F	Total	M	F	Total	M	F
Ideal number of children, 3 or less	51 %	59% <sup>a</sup>	44%	53%	60% <sup>a</sup>	45%	49%	64% <sup>a</sup>	36%	49%	52%	47%
Children wanted, 3 or less	51	60 <sup>a</sup>	43	54	62 <sup>a</sup>	47	45	63 <sup>a</sup>	30	53	57	50
Wants to use birth control devices	82	81	83	87	86	88	88	88	89	70	68	72
Child rearing sub-score*	41	33 <sup>a</sup>	49	45	38 <sup>b</sup>	52	45	32 <sup>a</sup>	57	33	27 <sup>a</sup>	38
Shobin scores less than 21**	30	24 <sup>b</sup>	37	37	29 <sup>a</sup>	45	33	30	36	18	10 <sup>a</sup>	26
Numbers of Cases (no less than)	662	319	342	279	147	132	177	87	90	189	90	99

a - signifies that differences between males and females are significant at the 1% level of confidence

b - signifies that differences between males and females are significant at the 5% level of confidence

\* Higher scores signifies more egalitarian orientation.

\*\*Low scores signify a permissive orientation.



differences are largely accounted for by differences between the female members of the samples; the girls in trade school were less egalitarian than those in university, but there were no differences between the men in the three school samples

The data in Table III shows that there are significant differences in permissiveness in attitudes concerning child rearing on the Shobin scores between various components of the sample. Male respondents are significantly less permissive than females in the total sample, the trade school and the University of Alberta samples. The trade school sample is significantly less permissive than either of the two university samples. This is true of both the male and the female components of these samples.

In summary, our data show that the female members of the sample are more traditional than the male members in tending to want somewhat more children than the latter. There were no differences between men and women in their attitudes toward use of contraceptives. However when it comes to conceptions of child rearing responsibilities, and approaches to discipline it is the men who tend to be more traditional, in ascribing more of child rearing responsibility to their wives, and in believing in a less permissive approach to discipline than the women. There were no differences between the school sub-samples in the numbers of children wanted or in attitudes toward use of contraceptives. However the trade school students were distinctly less egalitarian in their conceptions of child rearing responsibilities and less permissive in their approaches to disciplining children than the university students. On the first of



TABLE IV  
INDICES OF ATTITUDES TOWARD DIVORCE, FOR ENGLISH SAMPLE MEMBERS, BY SCHOOL AND BY SEX

	Total English Sample		U. of A.		U. of W.		Trade School	
	Total	F	Total	M	Total	M	Total	F
Divorce acceptable when no longer love even if there are children	34% 31% 34%	37%	43%	39% <sup>b</sup>	47%	34%	20%	19% 22%
Divorce acceptable when no longer love and there are no children	27 31	24	27	33 <sup>b</sup>	20	27	28	29 26
Should divorce when no longer compatible or happy	62 61	62	59	58	61	60	53	50 56
Should divorce when it would be best for the children	14 13	15	14	13	15	16	11	8 14
Numbers of Cases	695 335	360	303	150	153	190	202	96 106

a - signifies differences between males and females are significant at 1% level of confidence

b - signifies differences between males and females are significant at 5% level of confidence



these the differences were almost exclusively between the female components of the school samples, but on the second they were about equally characteristic of the men and the women.

#### 4. Conditions for Divorce

Sample members were asked two questions to probe their attitudes concerning conditions for divorce. The first question, together with the proportions giving each response were as follows:

Under which of the following conditions do you believe it is acceptable for a married couple to obtain a divorce?

- 1) If the couple no longer love each other and are not happy together, even if there are children. 34 per cent
- 2) If the couple no longer love each other and are not happy together, and there are no children. 27 per cent
- 3) If the couple fight and are beginning to hate each other, even if there are children. 14 per cent
- 4) Only if the children were suffering from the unhappy marriage. 11 per cent
- 5) If the couple fight and are beginning to hate each other, and there are no children. 5 per cent
- 6) I believe that divorce is never justified. 8 per cent

This distribution shows that there is a high level of acceptance of divorce among the sample members. The most frequent response made by one third of respondents was the most lenient category: divorce is acceptable where the couple no longer love each other and are not happy together even though there are children. Another 27 per cent would accept divorce under these relationship conditions, given only that there were no children. Thirty per cent would require more serious difficulties between mates or suffering on the part of the children, and only eight per cent said divorce was never justified. The data in Table IV show that the females in the sample were slightly more accepting of divorce than the males.

The second question was "Are there any circumstances under which you believe a married couple should get a divorce? If yes, please describe





the circumstances."

Almost two thirds, 62 per cent, said a couple should get a divorce when they are no longer compatible or happy together. Fourteen per cent said there should be a divorce when it would be best for the children, and 10 per cent said there were no circumstances. Adultery was mentioned by 7.5 per cent and insanity was mentioned by 2.6 per cent. The data in Table IV show that there are no differences between men and women in these responses. The reason is that the sex differences found above disappeared when the first two responses to the previous question are pooled, and this, in effect, is what the first response to the second question does.

The data in Table IV do show that there are some differences between the school samples. The trade school students, significantly less frequently than the university students felt that divorce was acceptable when the couple members no longer loved each other if there were children. This difference was found for both the male and the female components of the school samples. There were no statistically significant differences between the two university samples, although the Alberta students were somewhat more accepting of easy divorce conditions than the Waterloo students.

Two aspects of these data seem particularly noteworthy: first that the English student respondents are as accepting of liberal divorce conditions as they are, and second, that there are not more differences between different categories of students. It is especially remarkable that the women who tend to suffer more following divorce in terms of loss of support, and increased child rearing burdens, are not distinctly more opposed than are men. It would appear that easy divorce has come to be taken for granted among a broad cross section of post secondary students in this country.



TABLE V

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF GENERAL EGALITARIANISM IN  
MARITAL ROLE DEFINITION EXPLAINED BY INDEPENDENT VARIABLE  
FACTOR SCORES, FOR ENGLISH SAMPLE MEMBERS

Independent Factors	Egalitarian- ism Factor	Total Role Egalitarian- ism Score	Personal Characteristics Egalitarianism	Social Life Egalitarianism	Education Egalitarianism
1. Courtship Involvement		+ 1.2			+2.9
2. Conventionality			- .71	- .51	
3. Socio-Economic Status					
4. University or Trade School	w+1.9	u+1.9	u+1.7	u+1.7	
5. Religiosity		-1.2			-2.2
6. Courtship Precocity	+1.9	+1.6	+ .5	+1.0	
7. Home Influence Family Solidarity					
8. Masculinity-Femininity	f+1.4		f+1.0		f+1.6
9. Geographical Mobility	+ .6	+ .7	+1.7		
10. Peer-Parent Consistency		- .6			
11. Alienation					
12. External Sex Controls			- 1.3	- .6	
13. Adequacy of Sex Education		+ .8			+ 2.3
14. Generation					
15. Confusion Regarding Sex Norms					
16. Mother's Influence					
Total Variance Explained	5.8	8.0	6.9	3.8	9.0
Numbers of Cases	518	528	528	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



## B. Correlates and Predictors of Marital Role Conceptions

Once again the analysis procedure used with the indicators of marital role conceptions was the step regression analysis procedure. The predictive variables used were the same set of independent variable factor scores, available for 528 of the English sample members. Two of the criteria used were factors which emerged from the factor analysis of the dependent variables, as described in Chapter IV. These two were a general egalitarianism factor, and a wife employment factor. In addition eighteen other dependent variable indices were analyzed using the regression analysis procedure. Of the total of 20 indicators, five deal generally with Traditionalism-Egalitarianism in role definition, seven deal with the role of the wife, six deal with parenthood and child rearing, and two with conditions for divorce. Each of these areas will be considered in turn.

### 1. Traditionalism-Egalitarianism in Marital Role Definition

The indicators of egalitarianism in marital role definition which were used as criteria in regression analysis included the Egalitarianism factor derived from the factor analysis of the dependent variables, the total role score obtained by scoring all of the Marital Role Inventory items, and the personal characteristics, social life, and education subscale scores, also based on the Marital Role Inventory items. The results of the regression analyses of the predictive factors using these six indicators as criteria are found in Table V.

The data in the table show that very little of the variance in these criteria is explained by the predictors available. The criterion best explained is the education subscale score, 9 per cent of whose



variance was explained by the predictive pattern. The criteria worst accounted for were the social life and authority scores, only 4 per cent of whose variances were explained. If we look over the whole table for the best predictors of the variance of these five criteria we find that in no case is more than 3 per cent of the variance of any single criterion explained by a single predictor and in all but three of the 29 significant associations between a criterion and a predictor less than two per cent of the variance was predicted. The single predictor most strongly associated with all five of the criteria is university attendance which is directly associated with egalitarianism for four of the criteria, but in all cases the variance predicted is less than 2 per cent. The next best predictor is courtship precocity, which is also weakly but directly predictive of egalitarianism for three of the criteria. Feminine sex identity is weakly, but directly predictive of egalitarianism for three of the criteria. Religiosity was weakly and inversely predictive of egalitarianism for only two criteria. Courtship involvement is directly predictive of egalitarianism for two criteria, particularly for the education sub-scale for which it predicts 3 per cent of the variance. This is perhaps to be expected since all of the sample members were students at the time that they filled out the questionnaire.

It is particularly remarkable that peer-parent consistency was with only one criterion, and that the socio-economic status, family solidarity, mother's influence, generation, and alienation factors were not significantly independently predictive of any of the variance in any of the criteria.

The implication of this lack of findings appears to be that egali-





TABLE VI

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF THE ATTITUDE CONCERNING THE  
ROLE APPROPRIATE TO THE WIFE EXPLAINED BY INDEPENDENT VARIABLE  
FACTOR SCORES, FOR ENGLISH SAMPLE MEMBERS

Independent Factors	Wife Employ- ment Factor	Egalitarian Division of Household Re- sponsibilities	Egalitarian Division of Authority	Employment and Support Egalitarianism	Wife's Role Egalitarian Definition	Approve of Wife's Working	Wife Should Take Better Job
1. Courtship Involvement	+2.4	+ .5		+ .6		+1.8	+1.7
2. Conventionality				- .8	+ .5	- .5	- .7
3. Socio-Economic Status	- .5		-1.2				
4. University or Trade School		+ .6		u+3.2		u+5.8	
5. Religiosity	-2.2		- .8	-3.1		- .6	-1.9
6. Courtship Precosity			+1.1	+ .8		+ .6	
7. Home Influence Family Solidarity						- .9	
8. Masculinity-Femininity	m+2.1						m+2.5
9. Geographical Mobility			+ .5			+ .5	
10. Peer-Parent Consistency						-2.0	
11. Alienation				+ .8	-3.4	+ .6	
12. External Sex Controls		+ .6				+ .5	
13. Adequacy of Sex Education						+ .7	
14. Generation							
15. Confusion Regarding Sex Norms							- .6
16. Mother's Influence		1.2					
Total Variance Explained	7.2	2.9	3.6	9.3	3.9	14.5	7.4
Numbers of Cases	518	528	528	528	528	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the  
5% confidence level



tarianism is so widely disseminated throughout the English Canadian culture that it is not distinctively associated with any particular social class, or religiosity, or family solidarity grouping of people. That is in regard to this variable the various sub-cultures which do exist in Canadian society are quite homogeneous. It is not possible to predict from our data that in some subcultures one will be socialized into a more traditionalist orientation while in other subcultures one will be socialized into a more egalitarian orientation. Apparently there is a range of perspectives in regard to traditionalism-egalitarianism - the rather wide range of scores that we obtained from sample members on the various scales and sub scales used in this study demonstrate that. But whether the individual person adopts a more traditional or more egalitarian orientation appears to depend on personality characteristics or on a random combination of circumstances, rather than upon the kind of predictors which sociologists usually find associated with such normative and value commitment variables.

## 2. Role of the Wife

The data in Table VI show that the indicators relevant to role of the wife are as unpredictable as the egalitarianism role indicators. The proportions of variance explained by the predictive factors ranged from 3 to 14 per cent for the seven indicators of wife's role which are available. The least well explained criterion was the household responsibilities indicator. Apparently there is a general consensus that housework should be shared between husband and wife. The best predictor of this criterion was the mother's influence factor, which was inversely associated with the criterion.

The criterion whose variance was best explained was the item dealing with the circumstances under which the wife should work. Somewhat more than one third of the explained variance was accounted for by



the school enrollment factor: university students were consistently more favorable to the wife's employment than trade school students.

The best single predictor of all seven criteria is the school enrollment factor which predicts 6 per cent, 3 per cent and 2 per cent respectively of the variance in the wife work item, the employment sub scale, and the egalitarianism factor criteria. Courtship involvement is significantly predictive of five of the indicators and accounts for about two per cent of the variance in the case of three of these. In all cases subjects with higher courtship involvement had more egalitarian attitudes toward employment of the wife. Religiosity is significantly predictive of four, and accounts for at least 2 per cent of the variance in two of the criteria. It is inversely associated with advocating employment of the wife. Even sex identification is associated weakly with but two of the criteria, with men more favorable than women to employment of the wife.

Again, one is driven to the conclusion that beliefs that women should have opportunities to work following marriage under conditions of relative equality with men whenever she does not have young children at home and that there should be division of authority and of household responsibilities are widely distributed among the English sample students. In fact they are so widely distributed, regardless of background, that it appears to be impossible to find a background predictor which will discriminate the more traditional from the more egalitarian respondents. It is particularly noteworthy that neither the mobility factor, which is loaded on the rural-urban background variable nor the socio-economic status factor, which is loaded on the father's occupation and father's education items, explain any appreciable variance in any of the criteria at all. It is apparently to a large extent a matter of personal



TABLE VII

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDES TOWARD CHILD BEARING  
AND CHILD REARING EXPLAINED BY INDEPENDENT VARIABLE FACTOR SCORES,  
FOR THE ENGLISH SAMPLE MEMBERS

Independent Factors	Ideal No. of Children	Children Wanted: Many	Wants to Use Contra- ceptives	Has Used Contra- ceptives	Egalitarian Division of Child Respon- sibility	Shobin Permis- siveness Score
1. Courtship Involvement			+1.7		+ .8	+ .5
2. Conventionality	+1.1	+ .5	-3.9	-1.9		-1.7
3. Socio-Economic Status			+2.2			+1.0
4. University or Trade School			u+6.0	u+1.0	u+1.2	u+3.7
5. Religiosity	+4.9	+2.9	-8.9			
6. Courtship Precosity			+1.7	+ .7	+1.2	+4.0
7. Home Influence Family Solidarity						-1.0
8. Masculinity-Femininity	f+ .9	f+1.7			m-1.8	f+1.3
9. Geographical Mobility	+1.4	+ .6				
10. Peer-Parent Consistency			-0.5			
11. Alienation	+ .9			-1.1		
12. External Sex Controls						
13. Adequacy of Sex Education		+ 1.0	+1.1		+1.6	+1.0
14. Generation						- .41
15. Confusion Regarding Sex Norms						
16. Mother's Influence	+1.2	+ .7				
Total Variance Explained	10.4	7.4	26.0	4.7	6.6	14.6
Numbers of Cases	528	528	528	528	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.





choice and of experience in advanced courtship and in university attendance, rather than of kind of background, whether one thinks the wife should play housewife or working wife roles, and how the husband and wife should divide authority, household duties, financial support, and other responsibilities.

### 3. Parenthood and Child Rearing

The data in Table VII deal with parenthood, in terms of both the number of children wanted and the use of birth control techniques to control conception, and the role responsibilities and procedures involved in rearing children. We shall deal with the parenthood indicators first, and the child rearing indicators thereafter.

The data in the table show that it is impossible to predict people's ideas of the number of children it is desirable to have on the basis of the predictive variables available in this study. Only 10 per cent of the variance in the first - ideal number of children - and 7 per cent of the variance in the second - children wanted - indicators were accounted for by the predictive factors used. The most powerful predictor was religiosity, which accounted for almost half of the explained variance in each case, followed by the sex identity predictor which explained only about one per cent of the variance. Subjects high in religiosity and female subjects advocated having more children. The remaining predictors explained such insignificant portions of variance in the criteria as to be unworthy of comment.

When we turn to the item dealing with the respondent's feelings about the use of contraceptives we find that 26 per cent of the variance



in the criterion is explained by the predictive factors. Just one third of this is accounted for by the religiosity factor which is inversely associated with advocating contraception. Almost one fourth of the explained variance, 6 per cent, is predicted by the school enrollment factor, with University students more favorable toward birth control. Four per cent of the variance is predicted by the conventionalism factor which is inversely associated, and 2 per cent is predicted by the socio-economic status factor which is directly associated with advocating contraception. The two relationship factors, courtship precosity and courtship involvement, are directly associated with advocating contraception, and each accounts for about 2 per cent of the variance in the criterion.

Two types of indicators of orientations to child rearing were used, as noted earlier, one which dealt with the respective responsibilities of fathers and mothers, and one which dealt with traditionalism versus permissiveness in child rearing procedures. The data in the table show that very little of the variance in the former criterion was explained, only 7 per cent. However 15 per cent of the variance in the latter was explained by the predictive variables. The most powerful predictors of the former were feminine sex identity and adequacy of sex education, both of which were associated with the egalitarian definition of fathers' and mothers' responsibilities. The latter predictor is relevant because it appears to be a rough indicator of the liberalism of the respondents own parental home, as suggested above, and thus offspring from such liberal homes would tend to advocate egalitarian definitions of parental responsibilities.

The most powerful predictors of permissiveness in child rearing techniques are the courtship precosity and school enrollment factors



TABLE VIII

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDES TOWARD DIVORCE  
EXPLAINED BY INDEPENDENT VARIABLE FACTOR SCORES,  
FOR ENGLISH SAMPLE MEMBERS

Independent Factors	Divorce is Accepted	Should Divorce On Easy Grounds
1. Courtship Involvement		
2. Conventionality	-3.2	-1.5
3. Socio-Economic Status	+2.6	
4. University or Trade School	+2.8	+1.9
5. Religiosity	-8.6	-2.4
6. Courtship Precocity	+1.6	+ .9
7. Home Influence Family Solidarity	- .8	
8. Masculinity-Femininity		
9. Geographical Mobility		
10. Peer-Parent Consistency		
11. Alienation	+ .8	
12. External Sex Controls		
13. Adequacy of Sex Education		
14. Generation		
15. Confusion Regarding Sex Norms		+1.0
16. Mother's Influence		
Total Variance Explained	20.4	7.4
Numbers of Cases	528	528

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



with university students more permissive than trade school students. These factors each predicted 4 per cent of the variance in the criterion. The conventionalism factor was inversely associated with permissiveness, and predicted 2 per cent of the variance.

Again, in the case of all of these criteria, with the exception of the one dealing with use of contraceptives, very little of the variance was explained. Again one must conclude that the issues involved in the size of family and child rearing areas have ceased to have moral implications for most of the categories and groups of respondents which have found their way into the sample, since no attitudes can be very successfully predicted on the basis of knowing a wide range of background characteristics of the student respondents. The only exception to this statement is attitudes toward contraception, which are quite well predicted by the religiosity, university enrollment, and conventionality predictive factors.

#### 4. Attitudes Toward Divorce

Only two questionnaire items were included as a criterion in the regression analysis at this point. These dealt with the conditions under which respondents felt that divorce was acceptable and the conditions under which they felt a divorce should be sought. A total of 20 per cent of the variance in the first criterion and 7 per cent in the second criterion were explained by the predictive factors. As anticipated, the most powerful predictor was religiosity, which was associated with advocating stringent conditions for divorce, and which accounted for 9 per cent of the variance in the first, and over 2 per cent for the second criterion. Low socio-economic status, conventionalism, and trade





school enrollment were also associated with advocating stringent conditions of divorce and these factors each accounted for three per cent of the variance in the first criterion. The courtship precosity factor accounted for two per cent, and the alienation and family solidarity factors each accounted for one per cent of the variance. The first two were directly and the the last was inversely associated with favoring easier divorce conditions.

Here we again see a pattern of predictive adequacy which suggests that the issue involved in the criterion, the acceptability of easy divorce conditions is morally defined, such that more than half of the 20 per cent of variance which is explained is accounted for by the two normative factors, religiosity and conventionality. The existence of sub-cultural differences on this issue is also suggested by the fact that the school enrollment and socio-economic status factors each accounted for about three per cent of the explained variance.

## II. Information From the French Canadian Sample

Most of the questions dealing with conceptions of the roles of husband and wife following marriage which were asked of the English sample members were included in the French schedule as well. The exceptions centered on five or six open ended questions which were omitted by the French Canadian research assistant in the French schedule without authorization. One other rather crucial unauthorized change was also made. In the English schedule, subjects responded to the items of the Marital Role Expectation Inventory and of the Shobin Parent Attitude Survey by choosing one of six response alternatives: agree strong, medium, or slight, and disagree strong, medium, or slight. In the French schedule



the assistant chose to reduce this list to four alternatives "entirely in agreement", "partially in agreement", "partially in disagreement," and "entirely in disagreement". This change makes no difference in comparing proportions of students in the two samples who agree or disagree with various items. However the scores for various scales and subscales which are derived from the items of the Marital Role Expectation inventory and the Shobin Parent Attitude Survey are important in the analysis as a whole. Responses in the English survey were scored by weighting the six response alternatives in sequence from one to six, always in such a way that the egalitarian response scored high and the traditional or patriarchal responses scored low. When it came to scoring these items in the French schedule there was no alternative but to score "entirely in agreement" as 1, "partially in agreement" as 3, "partially in disagreement" as 4, and "entirely in disagreement" as 6, - or the reverse, depending on whether the item as stated was pro-egalitarian or pro-traditionalism. Clearly these two scoring procedures may not be commensurable. Accordingly in the pages which follow the differences in ways in which these items were scored should be born in mind when comparisons between French and English samples are tentatively made.

#### A. Description of Marital Role Conceptions

For the French as for the English sample, the information available on changing conceptions of marital roles is grouped into four areas (1) traditionalism vs. egalitarianism in definition of marital roles, (2) the role of the wife, particularly in regard to employment, (3) parenthood and the rearing of children, and (4) conditions for divorce and breakup of marriage. Each will be taken up in turn.



TABLE IX

PERSONAL CHARACTERISTICS, EDUCATION, AND SOCIAL PARTICIPATION SUB-SCORES  
AND TOTAL ROLE SCORES FOR FRENCH SAMPLE MEMBERS, BY SCHOOL AND BY SEX  
WITH COMPARISON DATA FOR ENGLISH SAMPLE

	Total French Sample		Total English Sample		University of Montreal		Trade School					
	Total	F	Total	F	Total	F	Total	F				
Personal Characteristics Score* Under 39	56%	67% <sup>a</sup>	46%	28%	35% <sup>a</sup>	21%	32%	34%	28%	72%	88% <sup>a</sup>	56%
Education Score* Under 23	41	55 <sup>a</sup>	27	32	39 <sup>a</sup>	25	18	26 <sup>b</sup>	10	57	75 <sup>a</sup>	39
Social Participation Score* Under 34	39	52 <sup>a</sup>	25	25	30 <sup>a</sup>	20	22	26	18	50	70 <sup>a</sup>	30
Total Role Score* Under 240	49	65 <sup>a</sup>	32	43	51 <sup>a</sup>	35	31	44 <sup>a</sup>	16	60	78 <sup>a</sup>	40
Numbers of Cases	376	185	191	662	319	342	158	74	84	218	111	107

\* Higher score signifies more egalitarian orientation.

\*\*\*school information not available for 32 respondents.

a - signifies that differences between males and females are significant at the 1% level of confidence.

b - signifies that differences between males and females are significant at the 5% level of confidence.



1.                   Traditionalism - Egalitarianism in  
                           Marital Role Definition

Essentially the same information is available in this section for the French sample as for the English sample: the Dunn Role Expectation Inventory total score, and the personal characteristics, education, and social participation sub-scores. These data are presented in Table IX, by school and by sex, together with comparison data for the English sample, subject to the condition of differences in scoring procedures, noted above.

The data in Table IX suggest that the English sample members may be more egalitarian in their conceptions of marital roles than the French sample members. On all three of the sub-scores considered in this section, as well as for the total score, the latter sample scored lower than the former. The differential between these two was particularly large for the education sub-score, where 55 per cent of the English as compared with 41 per cent of the French sample members scored under 23, as well as for the total score.

The data show further that the male French students are consistently less egalitarian in their orientations than the female students in regard to all three areas considered here, personal characteristics, education, and social participation. Similarly, the trade school students are consistently less egalitarian than the university students, again for all three areas. This differential is found for both the male students and for the female students at the two schools, considered alone, but it is greater in the case of the males than of the females. That is, the male university students are much more egalitarian in comparison with the male trade school students, than are the female university students in





comparison with the female trade school students. It follows from this that the spread in egalitarianism between the male and the female students is less wide among the university students than it is among the trade school students. However this last point is not true of the total role score; the data in the table suggest that the spread of egalitarianism between males and females at the university is just as wide as that between male and female students at the trade school, when the total score is the index in question.

## 2. The Role of the Wife

As with the English sample, information on the expected role of the wife is available in the form of three area scores from the Dunn Inventory - the household responsibility, authority, and employment and support areas - and three single items dealing with the role of the wife, the circumstances under which the wife should be employed, and with whether the wife should be advised to take a more prestigious and better paying job than that held by her husband. The distribution of scores found for the first three of these six indicators will be considered below. We turn first to a description of the responses to the three individual items.

The wording of the first, and the proportion of subjects choosing each of the four response alternatives provided, were as follows:

"In my marriage I want the wife to be:

- 1) Housewife and mother to our children only. (17 per cent)
- 2) Employed at productive and interesting work, but only after the children are in high school (34 per cent)
- 3) Able to pursue a work career under any conditions (23 per cent)
4. I don't know. (26 per cent)



TABLE X

INDICES RELATING TO ATTITUDES TOWARD THE ROLE OF THE WIFE, FOR FRENCH SAMPLE MEMBERS,  
BY SCHOOL AND BY SEX, WITH COMPARISON DATA FROM ENGLISH SAMPLE

	Total		French Sample		English Sample		University of*** Montreal		Trade School	
	Total		Total		Total		Total		Total	
	M	F	M	F	M	F	M	F	M	F
Household Score*										
Under 31	31%	28%	36%	35%	21%	18%	24%	18%	42%	35%
Authority Score*										
Under 38	35	18	36	40 <sup>a</sup>	23	11	33 <sup>a</sup>	11	44	21
Employment and Support										
Score* Under 27	28	17	42	48 <sup>a</sup>	20	8	30 <sup>a</sup>	8	33	22
Wife's Role - Housewife										
and Mother Only	17	5	20	26 <sup>b</sup>	15	0.0	11.5 <sup>a</sup>	0.0	24	6
Wife's Role - Employed										
only after children in										
high school	34	29 <sup>a</sup>	37	31 <sup>b</sup>	34	34	33	34	32	40
Not Sure About What the Wife's										
Role Should Be	26	28 <sup>a</sup>	31	33	28	21	33	21	25	25
Wife's Role - A Career Under										
Any Conditions	23	14	33	12	10	13				
Not willing For Wife to Work										
After We Have Children	59	56	58	60	39	36	41	36	70	76
Wife Should be Free to Choose										
Whether or Not to Take a	47	47	28	39 <sup>a</sup>	18	58	55	58	43	43
Better Job Than Her Husband's										
Yes Definitely										
Would let Wife Choose Whether or	22	40	9	17	1					
Not She Worked										
Numbers of Cases	371	191	662	319	342	73	85	213	106	107

\*low score signifies more permissive orientation

\*\*\*school information not available for 32 respondents

a - signifies that differences between males and females are significant at the 1% level of confidence

b - signifies that differences between males and females are significant at the 5% level of confidence



These responses show a relatively low level of commitment to the traditional conception of the wife as housewife and mother. Only 17 per cent opted for this very limited role, while almost one quarter took the egalitarian extreme of advocating pursuit of a career by the wife, under any conditions. Surprisingly one quarter indicated that they had an open mind on this question.

There are significant differences between male and female respondents on this item. The latter were five times as likely as the former to make the first response, the proportions being 29 per cent and 5 per cent as the data in Table X shows. Women were more than twice as likely as men to respond that the woman should be able to pursue a career under any conditions. Men had their minds made up about what role the wife should play slightly less often than did the women.

The second question asked "How do you feel about the wife's working following your marriage?" The response alternatives, together with the proportions of subjects choosing each, were as follows:

- 1) I would approve of her working only before we have children. (39 per cent)
- 2) I would not approve of her working under any circumstances. (4 per cent)
- 3) I would approve under any circumstances. (7 per cent)
- 4) I would approve if we needed the money. (16 per cent)
- 5) I would leave my wife free to choose. (22 per cent)
- 6) I would leave my husband free to choose. (4 per cent)
- 7) Other. (9 per cent)

The responses to this question also show a rather liberal orientation to the question of the wife's working. Only 4 per cent would not approve of her working under any conditions, but two fifths would want her to work only before there were any children in the home. A surprising 22 per cent would leave the decision to the wife, but only 4 per cent would leave it to the husband.



There were only three differences in the distributions of responses of male and female students, but these were sizable. The women very much more often than the men (14 per cent versus 1 per cent) said they would approve of the wife's working under any circumstances, and if they needed the money (21 versus 10 per cent). The men much more often than the women said they would leave the decision to the wife to make (40 per cent versus 4 per cent).

The last of these three questions posed the issue of the wife's working in a more radical form, and perhaps one more threatening to the status of the husband. It asked whether the respondent agreed or disagreed with the statement "If the wife had the opportunity to take a position which was more important and more remunerative than that of the husband, the latter should let the wife make her own decision." Note again that this question is quite different from the one included in the English schedule. An overwhelming 77 per cent of the respondents agreed with this statement, 47 per cent agreeing "entirely", while only 6 per cent said they were entirely in disagreement with the statement. The responses of men and women were quite similar, with 75 per cent of the former as compared with 79 per cent of the latter agreeing with the statement. However many more men than women said they were entirely in disagreement, 10 per cent as compared with 2 per cent.

In Table X is found indication of the pattern of responses to the six indicators of the role of the wife, by school and sex, together with comparison data for the English sample. In interesting contrast to the pattern of French - English sample contrasts described in the previous section, on almost all of the indicators of the wife's role considered in this section the position of the French sample seems to be more egalitarian





than the position of the English sample. The only two exceptions were the authority score and the item dealing with the circumstances under which the wife should be employed, and for these two there were no differences between the two samples. For the remainder of the indicators, the household responsibility and the employment and support scores, and the items dealing with the expected role of the wife, and the possibility of her earning more than her husband it was the French students who affirmed egalitarian attitudes more often than the English students.

When the attitudes of university and trade school students are contrasted we find that for all six indicators the university students are more egalitarian than the trade school students. For three of the indicators there are no differences in egalitarianism between the male and the female components and trade school samples. For the authority area and the expected role of the wife indicators the difference in egalitarianism between the two schools was slight for the female, but large for the male respondents. For the item dealing with the circumstances under which the wife should be employed, the difference in egalitarianism between the two schools was slight for the male, but large for the female respondents.

The information reviewed in this section suggests that there may be more of emancipation in attitude toward the role that the wife should play in marriage on the part of French Canadian students than on the part of English students. One cannot be sure because of differences in items and scoring procedures. But this does not mean that there is consensus between French Canadian young men and women. On all of the indicators used in this study the women were found to have a more egalitarian



TABLE XI

INDICES RELATING TO NUMBER OF CHILDREN WANTED, AND TO ATTITUDES TOWARD CARE OF CHILDREN, FOR FRENCH SAMPLE MEMBERS, BY SCHOOL AND BY SEX  
WITH COMPARISON DATA FROM ENGLISH SAMPLE

	Total French Sample		Total English Sample		University of *** Montreal		Trade School	
	Total	F	Total	F	Total	F	Total	F
Ideal Number of children								
3 or less	56%	55%	57%	51%	59% <sup>a</sup>	44%	54%	57%
Children Wanted								
3 or less	58	58	58	51	60 <sup>a</sup>	43	54	54
Wants to Use Birth Control								
Devices - Agree	66	66	65	82	81	83	56	61
Wants to Use Birth Control								
Devices - Strongly Agree	38	42	35	50	45	54	27	26
Child Rearing Score* Under 41	48	63 <sup>a</sup>	32	32	41 <sup>a</sup>	23	56	39
Shobin Scores** Over 27	66	77 <sup>a</sup>	55	28	38 <sup>a</sup>	20	70	55
Numbers of Cases	364	189	175	662	319	342	211	105

\*higher score signifies more egalitarian orientation

\*\*low score signifies more permissive orientation

\*\*\*school information not available for 32 respondents

a - signifies that differences between males and females are significant at the 1% level of confidence

b - signifies that differences between males and females are significant at the 5% level of confidence



orientation than the men.

### 3. Parenthood and Child Rearing

Information available in this section includes responses to questions dealing with size of the family which is desirable, use of birth control devices, the responsibilities of husbands and wives in child rearing, and disciplines and controls used in child rearing. The data are presented in summary form in Table XI by school and sex, together with comparison data for the English sample.

Two questions were asked which are relevant to family size: "What do you believe is the ideal number of children for a family to have?" and "How many children would you like to have after marriage?" The two most frequent answers to the first question were 3 children and 4 children, both of which were mentioned by 36 per cent of the French respondents. Only 20 per cent wanted fewer than three children - 18 per cent of these giving two as the ideal number, and only 8 per cent wanted more than four children. The answers to the second question were almost identical. Thus it is clear that the ideal of a large number of children, once so characteristic of French Canada, is dead as far as our respondents are concerned.

The only dependable way to implement the smaller family ideal, following marriage however, is through the use of birth control procedures. What proportion of the French sample members are willing to take this step, which the Roman Catholic church has opposed in the past, and against which it recently again reaffirmed its position?<sup>1</sup> In order to answer this question, sample members were asked how they felt about the planning of their children with the aid of birth



control devices? Two thirds, 66 per cent said that they agreed with this practice, 38 per cent saying they agreed strongly. The 34 per cent who disagreed included 18 per cent who disagreed strongly. It is clear that, as one might expect, there is more opposition to the use of birth control procedures among the French than among the English students, since 82 per cent of the latter group favored their use, including 50 per cent who strongly favored their use. However it is remarkable that the proportion advocating use of contraceptives is as large as it is.

In view of this it is rather a surprise to see in Table XI that slightly more English than French students said they wished to have four or more children. The proportions being 49 per cent for the former and 42 per cent for the latter.

The distributions of scores for the two indicators of child rearing procedures suggest that the English students are more egalitarian in allocating parental responsibilities and more permissive in regard to child rearing conceptions than are the French students. The data show that there are no differences between the male and female French students in the proportions wanting to have small families, and wanting to make use of birth control procedures. However when we turn to the indicators of child rearing procedures it is another story. Here it is clear that the male students are significantly less egalitarian and less permissive than are the female students. These data suggest a certain measure of "ethical inconsistency" on the part of the male students. Kirkpatrick defines ethical inconsistency operationally as the situation in which one sex group, in this case the male, seeks to





claim for itself a large share of privileges, without simultaneously accepting certain attending obligations.<sup>2</sup> In this case the males are quite egalitarian in their willingness to let the wife go to work and help support the family. But when it comes to the sharing of the child rearing burdens they are not equally egalitarian, instead preferring the more traditional distribution of responsibilities under which child rearing is more completely the wife's responsibility.

The data in Table XI show that there are a number of differences between the responses of the university and the trade school students, but surprisingly enough not on the issue of the ideal number of children. Here there is perfect agreement between the two. The trade school students do indicate that they want to have four or more children slightly more frequently than the university students. There are sizable differences in the wish to use birth control procedures, however, since 80 per cent of the university as compared with 56 per cent of the trade school students say they would want to use them. The only differences between the male and the female components of the sample relate to use of birth controls. The data show that a university is more liberalizing, or is selective of distinctly more liberal students among the males than among the females: among the men 32 per cent more of the university than the trade school students advocate birth control procedures, while among the women only 16 per cent more of the university than trade school students advocate their use.

The data show further that on both of the indicators of child rearing procedures it is the university students who are more egalitarian and more permissive. This differential is larger in the case of the child rearing area score, which deals with the allocation of responsibilities among husband and wife, than of the Shubin scores, which deals



with disciplines and techniques in dealing with children. In regard to the first of these it may be seen that for both the male and female subjects, the university students were more egalitarian than the trade school students, but that this differential was larger in the case of the men (25 per cent) than the women (17 per cent). In regard to the Shobin scores, the data in Table XI show that there are no differences between the university and the trade school female students. Only for the male students is there an increase in permissiveness in the university students as compared with the trade school students. Thus in this area, a sex differential was found for the advocacy of birth control procedures and the use of permissive techniques in child rearing, such that the differential between the university and trade school students was much larger for male than for female students.

In this section we have found that the French male and female students are similar to each other and generally similar to English students in their advocacy of a medium sized family. They are also similar to each other but more conservative than English students in their interest in birth control procedures. In terms of child rearing roles the French students are more traditional than the English students, and the French males are more conservative than the female students, and the same is true of child rearing techniques and procedures, as indexed by items from the Shobin Parent Attitude Survey.

#### 4. Conditions for Divorce

Only one of the two divorce questions used in this study was included in the French schedule. The question asked and the proportions making various responses are as follows:







"Under which of the following conditions do you believe a divorce would be justified:

- 1) If the couple no longer love each other and are not happy together, even if there are children. (18 per cent)
- 2) If the couple no longer love each other and are not happy together, and there are no children. (37 per cent)
- 3) If the couple fight and are beginning to hate each other, even if there are children. (12 per cent)
- 4) Only if the children were suffering from the unhappy marriage. (12 per cent)
- 5) If the couple fight and are beginning to hate each other, and there are no children. (10 per cent)
- 6) I believe that divorce is never justified. (12 per cent)

These data suggest a surprisingly permissive attitude toward divorce on the part of the French student sample. Only 12 per cent felt that divorce was never justified, over half (55 per cent) said it was justified if the couple members no longer loved each other and were not happy together, and of these 18 per cent felt this was justifiable even if there were children. In comparison with this set of responses, the English sample members were only slightly more permissive. Just eight per cent of the latter sample felt divorce was never justified; 61 per cent said it was justified if the couple members no longer loved each other and were not happy together, and 34 per cent (almost twice the proportion in the French sample) felt this was justifiable even if there were children.

In Table XII is found the proportion of French subjects making these various responses, by school and sex. These data show that the male and female response patterns are generally very similar. The female students appear to favor somewhat easier conditions of divorce while the male students favor no divorce slightly more often, but these differences are not statistically significant. In a similar fashion





the university students tend to favor easier conditions of divorce more often while the trade school students more often argue for no divorce. These data do not suggest that the differential between university and trade school students is larger in the case of either the female, or the male students. That is the University is not more selective of, or more productive of a liberal orientation in the case of either sex group.

#### B. Correlates and Predictors of Marital Role Conceptions

In this area, virtually the same set of criteria were available for the French as for the English language samples. Again the predictive variables used in the step regression analyses were the same set of independent variable factor scores that was described in Chapter IV, 14 in number. Three of the criteria used were factors which emerged from the factor analysis of the dependent variables, as described in Chapter IV. These were a general egalitarianism factor, a wife employment factor, and a family size factor. Seventeen other dependent variable indices were analyzed using the usual step regression analysis procedure. Of the total of 20 indicators, 5 relate to traditionalism-egalitarianism in role definition, seven deal with the role of the wife, seven deal with family size and child rearing, and one deals with conditions for divorce. The results of the regression analysis of the criteria for each of these will be considered in turn.

##### 1. Traditionalism-Egalitarianism in Marital Role Definition

The five indicators of egalitarianism in regard to marital role



TABLE XIII

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF GENERAL EGALITARIANISM  
IN MARITAL ROLE DEFINITION EXPLAINED BY INDEPENDENT VARIABLE  
FACTOR SCORES, FOR FRENCH SAMPLE MEMBERS

Independent Factors	Role Egalitarianism Factor	Total Role Egalitarianism Score	Personal Characteristics Egalitarianism	Social Life Egalitarianism	Education Egalitarianism
1. Religiosity of Respondent	-9.5	-7.9	-16.1	-5.9	-2.5
2. Courtship Experience					
3. Age	+1.4	+3.4	+3.8	+2.9	+2.4
4. Socio-Economic Status	+2.8		+1.4		+3.3
5. Family Solidarity	-1.1	-2.1		- .9	-2.1
6. Alienation					
7. Family Devoutness					
8. Fast Popularity With Opposite Sex	+1.4		+1.0	+1.0	
9. Masculinity-Femininity	+f12.2	+f17.5	f+ 7.8	f+11.9	f+10.9
10. Peer-Parent Ego Norm Consistency					
11. Mobility		+ .8	+ .8	+1.1	
12. Perceived Similar to Peers More Strict					+2.9
13. Home Discipline					
14. Mother Worked					+1.0
Total Variance Explained	28.4	31.7	30.9	23.7	25.1
Numbers of Cases	216	220	220	220	220

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



definition consisted of the general egalitarianism factor, the total role score based on the marital role inventory items, and the personal characteristics, social life, and education sub-scale scores which were also based on the role inventory items. The results of the regression analyses of the predictive factors using these six indicators as criteria are found in Table XIII.

In remarkable contrast to the findings for the English language sample, the data in the table show that substantial portions of the variance in all five of the criteria were explained by the predictive factors available, the proportions ranging from a low of 24 per cent in the case of the social life sub-scale, to a high of 32 per cent for the total role score. Clearly the influences affecting internalization of these role conceptions differ for the French and English language groups in our sample. Cues as to the nature of these differences are found in the proportions of variance explained by the various predictive factors.

The data in Table XIII show that there are two factors that are particularly powerful in predicting the variance for all five of the criteria. These are the sex identity and the religiosity factors. The proportion of variance predicted by the former ranges from a low of eight per cent for the personal characteristics, to a high of 18 per cent, for the total role score criteria, while the range for the latter is from a low of 2.5 per cent for the education and 6 per cent for the social life criteria, to a high of 16 per cent for the personal characteristics criterion. For the sex identity factor, female responses were consistently associated with the more egalitarian pole of the criteria, while high religiosity is consistently associated with the more traditional



pole. The only other factor which is consistently predictive of variance in the criteria is the age factor which consistently explains 2 or three per cent of the variance, and which is directly associated with more egalitarian responses.

It is noteworthy that in contrast to the findings for the English sample the relationship factors (fast popularity, and courtship experience) are not significantly associated with any of the criteria. Similarly the family influence factors are not substantially predictive of the variables.

If we examine the predictive patterns for the five criteria in more close detail we discover that there is something of an inverse relationship between the predictive power of the religiosity and sex identity factors. The former predicts 16 per cent of the variance in the personal characteristics criterion and is inversely associated with egalitarianism, as compared with 8 per cent while the latter predicted 11 per cent of the variance and it is the female who make the more egalitarian responses. Accordingly we may suggest on the basis of evidence provided by the table that the education and social life areas are seen as having minimal moral implications, since religiosity explains little of the variance in these criteria while the personal characteristics area of marital role expectations apparently does have significant moral implications, since religiosity explains a substantial proportion of the variance. There are good, and there are bad personal characteristics, these data seem to suggest. A distinctively feminist vested interest perspective is apparently somewhat better able to develop in areas where this moral definition is lacking.

In any case, the data show that in contrast to the data for the English language sample, the French students are still influenced by





TABLE XIV

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDE CONCERNING THE  
ROLE APPROPRIATE TO THE WIFE EXPLAINED BY INDEPENDENT VARIABLE FACTOR  
SCORES, FOR FRENCH SAMPLE MEMBERS

Independent Factors	Wife Employ- ment Factor	Egalitarianism Approach to Household Res- ponsibilities	Egalitarian Division of Authority	Employment & Support Egalitarianism	Egalitarian Approach to Wife's Role	Approve Wife's Working	Wife Decide On Taking Better Job
1. Religiosity of Respondent	-1.1	-2.0	-4.0	-5.8	-1.9	-2.4	-1.1
2. Courtship Experience						+ .9	
3. Age	+2.0	+2.0	+2.0	+1.2	+1.2	+3.6	
4. Socio-Economic Status							-1.0
5. Family Solidarity	-1.8	1.3		-2.0	-5.3	-5.0	
6. Alienation	+2.2				+1.3		+ .7
7. Family Devoutness	-1.2						
8. Fast Popularity With Opposite Sex					- .7	-1.3	
9. Masculinity-Femininity	f+1.2	f+1.3	f+16.2	f+9.1	f+4.5		f+1.6
10. Peer-Parent Ego Norm Consistency					+1.1		
11. Mobility	+2.3				+ .8		+1.1
12. Perceived Similar to Peers More Strict	+1.1				+2.0		
13. Home Discipline				-1.1			
14. Mother Worked	+1.2						+1.2
Total Variance Explained	14.1	6.6	22.2	19.2	18.8	13.2	6.7
Numbers of Cases	216	220	220	220	220	220	220

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.



powerful subcultures with distinctive orientations toward the marital role issues for which we have indicators. Two of these are a feminist sub-culture, which is egalitarian in orientation, and a Church sub-culture, which is traditional in orientation.

## 2. Role of Wife

In Table XIV is found indication of the proportions of variance in the criteria indexing various issues relating to the role of the wife, which are explained by the predictive factors. The data show that the variances in the seven criteria are far better explained by the predictors than were these same criteria in the case of the English data, but the proportions explained are not so high as for the egalitarianism criteria just considered. For two of the criteria in the table, the household responsibilities score based on marital role inventory items, and the "wife take better job" item, only 7 per cent of the variance is explained. At the other extreme 22 per cent of the variance in the authority score, and 19 per cent of the variance in the employment score, and 19 per cent of the variance in responses to the "wife's role" item is explained by the predictors. These data suggest that in regard to the sharing of housework, and the issue of the wife's deciding on the issue of taking a better job than her husband's there is little of consistent or dogmatic definition in any sub-culture.

As in the case of the data for the Traditionalism-Egalitarianism area, the three consistently most powerful predictors in order of significance are the sex identity, religiosity, and age factors. However the proportions of total variance explained by each decline to a low of 1 per cent for each to a high of 16 per cent for sex identity, 6 per



cent for religiosity, and 4 per cent for age. The family solidarity factor explained 5 per cent of the variance in two criteria dealing with the issue of employment of the wife.

In general the data show that there is fairly strong sub-cultural definition of the authority, employment and support and wife's role issues, as indicated by the substantial proportions of variance in these criteria which are explained. There is less sharp consensus on specific wife employment issues, and there is no consensus of sub cultural definition on the household responsibility issue.

None of these issues is very strongly religiously (that is morally) defined. Responses to the wife's role and wife's employment items raising as they do, the issue of conflict between the mother and worker roles of the wife are more powerfully predicted by the family solidarity factor than any other criterion, about one third of the explained variance in each being accounted for by this factor. Responses to the issues of relative authority of husband and wife and of who is to work and provide for family support are most powerfully predicted by sex identity, with more than two thirds of the variance in the first, and one half the variance in the second explained by this factor, pointing to the salience of this issue for the female students in the French sample. The extent to which these issues are yet morally (religiously) defined, however, is shown by the fact that 6 per cent of the variance in the employment and support, and 4 per cent of the variance in the authority criteria, are explained by the religiosity factor.

Although the age factor was significantly associated with six of the seven criteria that we are here concerned with, in only one case did it predict more than 2 per cent of the explained variance. In the exceptional case the direct association of age with approval of the wife's working accounted for 4 per cent of the explained variance.



TABLE XV

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDE TOWARD CHILD  
BEARING AND CHILD REARING EXPLAINED BY INDEPENDENT VARIABLE FACTOR  
SCORES FOR FRENCH SAMPLE MEMBERS

Independent Factors	Large Family Size Factor	Larger Ideal Number of Children	Children Wanted: Many	Wants to Use Contra- ceptives	Has Already Used Contra- ceptives	Child Rear- ing Egalitar- ianism	Shobin Per- missiveness	Score
1. Religiosity of Respondent	+3.1	+7.6	+4.3	-13.1		-2.6	-13.8	
2. Courtship Experience					+1.6			
3. Age				+ 4.8	+1.0	+2.7		
4. Socio-Economic Status			-1.2	+ 3.6			+ 1.7	
5. Family Solidarity					+1.8		- 4.2	
6. Alienation					-1.9	-1.1		
7. Family Devoutness	+2.0	+1.7	+1.4		- .7			
8. Fast Popularity With Opposite Sex		+ .9	+2.4		+1.1			
9. Masculinity-Femininity		m+ .9				f+11.5	f+7.9	
10. Peer-Parent Ego Norm Consistency		+ .8	+2.0		+4.7			
11. Mobility								
12. Perceived Similar to Peers More Strict				+1.4	+1.4			
13. Home Discipline								
14. Mother Worked						-1.3		
Total Variance Explained	5.1	11.9	11.3	22.9	14.2	19.2	27.6	
Numbers of Cases	216	220	220	220	220	220	220	

<sup>1</sup>Reporting only those significantly different from zero, at or beyond the 5% confidence level.





In summary it should be pointed out that the religiosity factor has not been as powerfully predictive of the criteria considered in this section as in the case of the two preceding sections. Accordingly it is apparent that this area dealing with the activities appropriate to the wife is not as strongly morally defined as those areas considered earlier. However, sex identity has been a powerfully predictive factor for many of the criteria, pointing to the extent to which new feminist, egalitarian conceptions are coming into existence which challenge the old traditional definitions of the role appropriate to the wife.

### 3. Parenthood and Child Rearing

The indices relevant to the parenthood expectations of the French language sample members include the family size factor scores, the ideal number of children and number of children wanted indexed, and indications of whether respondents wanted to use contraception following marriage, and of whether or not sexually experienced respondents had used contraceptives in premarital sexual experiences. The data in Table XV show that low amounts of variance in these indices, in no case more than 14 per cent, were explained by the predictive factors available, with the exception of the item relating to use of contraceptives following marriage. Twenty three per cent of the variance in this criterion was explained by the predictors. The data in the table further show that there is relatively little difference between the proportions of variance explained for the English and the French language samples. The only exception here is the item relating to use of contraceptives in premarital sexual experiences. The proportions of variance in this criterion which were explained were 5 per cent for the English and 14 per cent for the French samples.



It would appear from the low predictability of the three criteria of family size that among the students in this sample at any rate advocacy of a small family is increasingly general, and is no longer characteristic only of "liberal" or "emancipated" groups. The fact that the religiosity factor accounted for more than half of the explained variance of two of the three indices and explained 8 per cent of the variance in one criterion shows that this is not entirely true. But if having a large family were yet felt to be a moral responsibility the proportion of variance in these criteria would have been very much larger, as it was for the sex permissiveness criteria, for example. And the fact that the proportions of variance in these family size criteria explained by the religiosity factor is substantially larger for the French than for the English language samples shows that the family size issue is yet more of a moral issue among the French than among the English speaking students. This contention is further sustained by the fact that the second most powerful predictor of these criteria is the family devoutness factor. There were no noteworthy associations between these criteria and the sex identity and socio-economic status factors.

The data in Table XV show that approximately the same proportions of variance in responses to the item dealing with use of contraceptives following marriage were explained by the English and French samples: 26 and 23 per cent respectively. The extent to which this practice is morally defined for the French students is seen in that the religiosity factor explained 13 per cent of the variance. For the English students this figure was only 9 per cent. The age and socio-economic status factors accounted for most of the remaining explained variance in the case of the French data.



In the case of the criterion involving previous use of contraceptives among those already sexually experienced, the information in the table shows that no less than eight predictive factors combine to predict only 14 per cent of the variance. The largest portion, 4.7 per cent, is explained by the peer-parent-ego norm consistency factor. This suggests that among the sexually experienced French respondents, those with consistently liberal reference figures - peers and parents - have tended to use contraceptives, while those with consistently conservative reference figures have tended not to use them. However the low proportion of total explained variance shows, within the limits of our data, the extent to which the practice in question is general, rather than restricted to a few identifiable groups or categories. It is especially noteworthy that the religiosity of the respondent explained none of the variance in this criterion. Thus the influence of the Church is seen here indirectly no doubt, in the family devoutness and the peer-parent-ego norm consistency factors, but not directly on the respondent at all.

The data for the two criteria of orientations to child rearing, the Shobin Parent Attitude Scores and the child rearing sub-scale of the marital role inventory show that substantial portions of the variance in these two indices are explained by the predictive factors: 28 and 19 per cent respectively. The comparable portions for the English language sample were very much smaller - 15 and 7 per cent. The most powerful predictor of the former criterion is religiosity which explains just half of the predicted variance, and is associated with a non permissive orientation to controlling and disciplining the child. Apparently the issue of permissiveness in child rearing is morally defined: "Spare the rod and spoil the child;" "raise up a child (sternly) in the way he



should grow" are apparently yet powerful injunctions for many of the French students. That this is not true for the English students is shown by the fact that none of the variance in this criterion was explained by the religiosity factor in the English data. Rather it was courtship precocity and school enrollment which were most powerfully predictive of permissive Shoben scores. This suggests that among English speaking respondents it is those from more liberal and more academically oriented backgrounds who favor permissiveness, but no moral issue is implied by these relationships.

The child rearing sub-scale criterion is most powerfully predicted by the sex identity factor which explained 12 per cent or about two thirds of the predicted variance. Female respondents favored a more egalitarian division of child rearing responsibilities between husband and wife than did men, as we have noted above. Religiosity explained only 3 per cent of the variance, pointing to the extent to which this had ceased to be a moral issue. The same proportion of variance was predicted by the age factor.

In summary, we have found that the religiosity factor has predicted much of the variance for most of the criteria considered in this section. Thus it is apparent that how many children to have, and how to raise them are issues which are yet morally defined in significant ways. That this is a weak influence on the attitudes of the students in the sample toward family size, however, is shown by the small proportions of variance explained for the three relevant criteria. Further, the extent to which feminist egalitarian perspectives are becoming pre-eminent in defining how parenthood responsibilities should be





TABLE XVI

PROPORTIONS OF VARIANCE<sup>1</sup> IN INDICES OF ATTITUDE TOWARD  
 DIVORCE, EXPLAINED BY INDEPENDENT VARIABLE FACTOR  
 SCORES FOR FRENCH SAMPLE MEMBERS

Independent Factors	Divorce is Acceptable
1. Religiosity of Respondent	-11.8
2. Courtship Experience	
3. Age	
4. Socio-Economic Status	+ 3.9
5. Family Solidarity	- 1.5
6. Alienation	
7. Family Devoutness	
8. Fast Popularity With Opposite Sex	+1.5
9. Masculinity-Femininity	
10. Peer-Parent Ego Norm Consistency	- .9
11. Mobility	
12. Perceived Similar to Peers More Strict	
13. Home Discipline	
14. Mother Worked	
Total Variance Explained	19.6
Number of Cases	220

<sup>1</sup> Reporting only those significantly different from zero, at or beyond the 5% confidence level.



divided between husbands and wives is shown by the substantial portion of variance in the criterion (12 per cent) which is explained by sex identity.

#### 4. Conditions for Divorce

Only one item dealing with the acceptability of divorce under various conditions was included in the French schedule. Responses were scaled in terms of the stringency of the conditions for acceptable divorce. Twenty per cent of the variance in the responses to this item was explained by the predictive factors. The comparable proportion for the English data, was also 20 per cent. The majority of this for the French data, 12 per cent, was explained by the religiosity factor, while 9 per cent was explained by religiosity for the English data. The socio-economic status factor explained 4 per cent of the variance in the French responses, the fast popularity and family solidarity factors explained 1.5 per cent each and the peer-parent ego consistence factor explained one per cent of the variance. Religiosity was of course inversely associated with acceptance of divorce. Social status and fast popularity were directly associated and the last two were inversely associated with acceptance of divorce.

Again it is clear that here is an area where moralistic considerations significantly affect the orientations of the student respondents, as the proportion of the variance in the criterion which is explained by the religiosity factor testifies. However our data also show that acceptance of divorce is spreading among students from upper class backgrounds.



## III.

## Conclusion

The indices of orientation to marriage which were used in the present study related to four main areas of marital interaction and responsibility: egalitarianism with special reference to personal characteristics, social life and significance of education, the role of the wife with special reference to her motherhood and productive worker roles, parenthood, including size of family, division of parental responsibilities, and philosophy of child rearing, and conditions for divorce. Unfortunately there were no comparison data available for most of the indices of the above that were employed in this study. Many of the items and sub-scales used were drawn from the Hobart and Dunn Marital Role Inventories. The fact that a certain proportion of the Inventory items were not included in the present study, meant, of course that our findings could not be compared with those from other studies using the same instrument, but this was no great loss, since no adequately standardised norms are available for these Inventories anyway. In any case, it is not possible to make statements about the relative egalitarianism or permissiveness of the sample as a whole in comparison with other groups studied by other researchers. Indeed comparisons between French and English members of the current sample are made questionable because of changes in the wording and in some of the response categories to many of the items made by the French Canadian research assistant in Montreal. One of the most fruitful uses of the data is to test the ability of various independent variable predictors to explain variance in the criterion items, thus explaining differences of various components of the sample on the criterion.

The available data do suggest some interesting differences



between the French and the English language samples in a number of areas, but the questionable nature of these findings must be kept in mind, in view of the differences in items, and in response alternatives between the two, already noted. In terms of general egalitarianism, the data presented strongly suggest the existence of differences between the two samples, such that the English sample was distinctly more egalitarian. These differences tended to disappear among the indices of the role of wife which were used. Indeed on several items relating to the conditions of employment of the wife, the English sample appeared to be less egalitarian than the French sample. These were total sample returns, however; a closer examination of the data shows that for almost all of the items the male-female sex differences were larger for the French than for the English samples. In these cases it was the female sample members who were more egalitarian, while the male respondents were more traditional in orientation. The male and female members of the English sample tended to be more homogeneous in terms of egalitarianism, thus signifying that English males were more egalitarian, generally, than their French counterparts.

There are few differences between the two samples on the number of children desired; surprisingly, such differences as were found suggest that the French sample members want slightly fewer children than do the English respondents, and this is particularly true of the two female samples. On this issue the male-female differences in the English sample exceed those in the French sample.

The use of birth control devices is more generally favored by the English than by the French sample members. For both of these



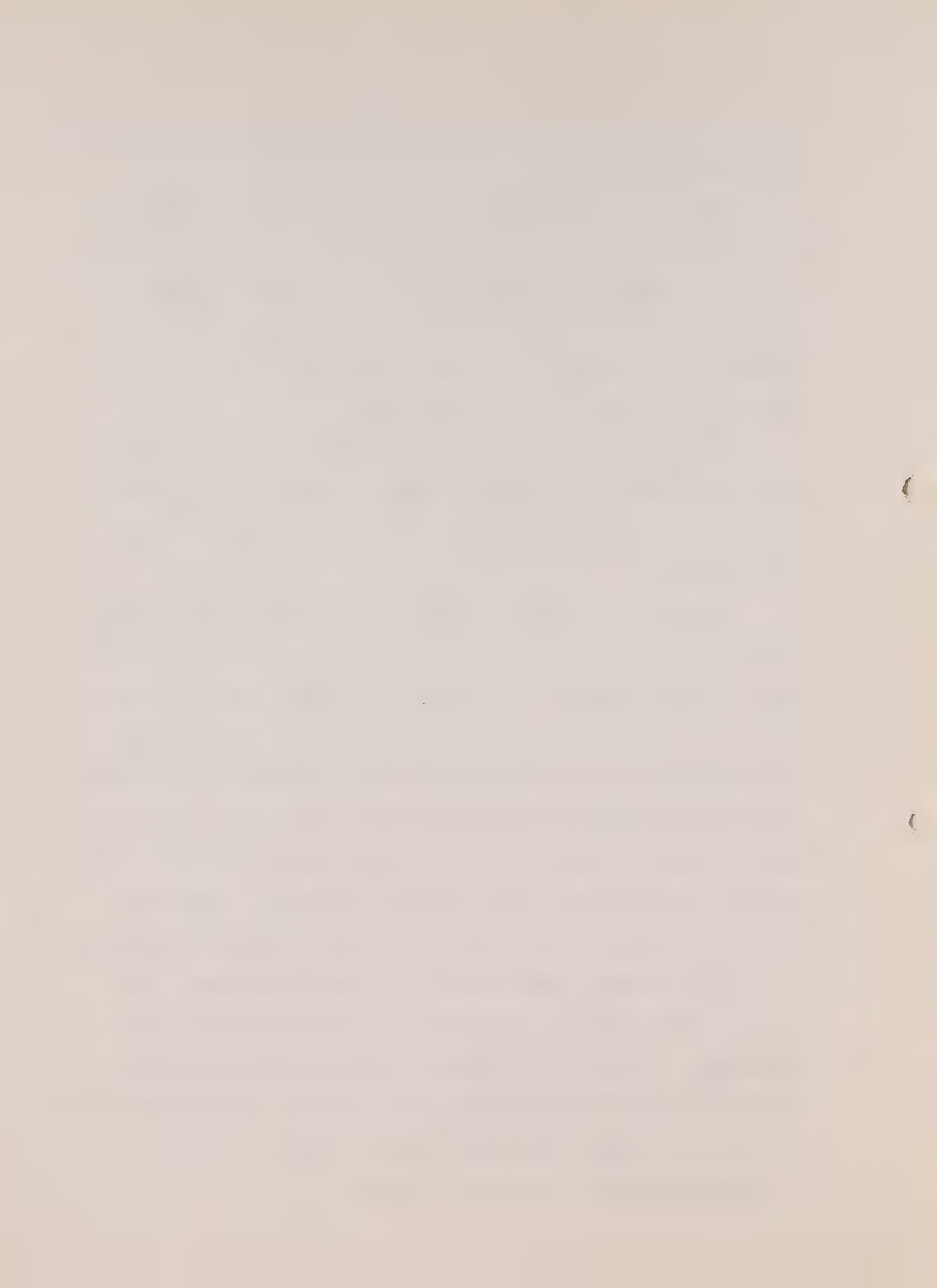


samples, however the proportions of men and women advocating birth control were virtually identical.

There were also sizable differences between the two samples in their attitudes concerning child rearing procedures. In regard to the division of parenthood responsibilities between husband and wife, the English sample members were the more egalitarian, and in terms of techniques for controlling and disciplining children they were more permissive than were the French respondents.

The English student sample members had a more permissive attitude toward divorce, also than the French students. The differences between male and female members were larger for the English than the French sample.

The conclusion must be at this point that for comparable English and French speaking samples - comparable types of students in the present case - it is not possible to state that one is consistently more egalitarian in its orientation toward marriage than the other. The English sample members were more egalitarian in areas relating to personal characteristics of marriage partners, social life and education expectations than were French respondents. In the area of the wife's role, including authority, housework and gainful employment aspects the latter sample was more egalitarian than the former, but this was purely a consequence of the rather extreme egalitarianism of the female component. The French men were more traditional in their orientation than were the English men. In terms of advocating contraception, an egalitarian sharing of parental responsibilities, and permissive training of children, the English were again more liberal than the French. The same was true of permissiveness of attitude toward divorce.



It is clear from the above that in a number of areas, compared with the English sample members, it is the French Canadian women who are pioneers in advocating egalitarian and permissive orientations, while the French Canadian men differ strikingly and tend to be quite traditional in their orientation.

One of the most interesting findings of this chapter is the magnitude of the difference in the explainable variance in indicators of these marital role issues. In general 18 or 20 or more per cent of the variance for most items was explained by the predictive factors for the French data, but no more than 7 to 10 per cent of the variance was explained for these same items in the English data. The conclusion must clearly be that there are much more powerfully entrenched sub-cultural definitions of orthodox orientations in the French Canadian culture which influenced the responses of the French students, than exist in the Anglo-Canadian culture. Rather wide variations in the responses of Anglo-Canadian students were found - their attitudes were far from homogeneous. But it is not possible to predict these variations on the basis of knowledge of the background characteristics of the English students. The inference must clearly be that background characteristics do not identify subcultures which define orthodoxies relevant to marital role expectations. The results of this portion of the present study suggest that the English far more than the French students have their attitudes shaped by random influences, which are not predictable from knowledge of the student's background.

There were just two issues where the variations in responses of English students were substantially more explainable by the predictive



factors. These had to do with the use of contraceptives following marriage, and the conditions under which a divorce might be acceptable. Both of these appear to have very much stronger "moral overtones" in the English Canadian culture than the number of children desired or whether or not a woman works following marriage. In each of these cases although the largest proportion of the explained variance was accounted for by the religiosity factor which points to the salience of moral definitions of these issues, the portion of the total explained variance predicted by this factor was only about one third. The remainder was predicted by school enrollment, conventionality, and assorted other predictive factors. Thus even for these "morally sensitive" issues, the significance of commitment to religious morality in accounting for variation in response is distinctly limited.

The pattern of predictive relationships for the French sample data is in marked contrast to this pattern for the English sample. Of the 20 indicators considered in the present chapter, for the French data in 12 cases the variance predicted in the criterion by the predictive variables exceeded 19 per cent, while for the English data this was true of only the two indicators discussed in the preceding paragraph. These 12 indicators included a majority of the indices used to index the five marital role expectation areas considered in this study: general egalitarianism, the role of the wife, conditions for divorce, and family size and child rearing, with the exception of the next to the last, family size. Here 19 per cent or more of the variance was predicted for only one of the four indices, that dealing with use of contraception following marriage.



The reasons for this far higher degree of predictability of the French student responses in these areas is easily seen. In all but one case, at least one third, and in many cases over a half of the explained variance was predicted by a single predictive factor. In six cases this factor was sex identity. These six cases included three of the five general egalitarianism indicators (social life, education and the total role score), two indicators for role of the wife relating to her employment, and one of the two child rearing indicators. In five cases this most powerful predictive factor was religiosity. These included two of the five indicators of general egalitarianism, and one indicator each in the areas of role of wife, size of family, and acceptability of divorce. In the case of one index of the role of the wife, it was the family solidarity factor that predicted the largest portion of the explained variance, 5 out of 19 per cent which was explained.

What these data show is that in the case of two of these areas, general egalitarianism and role of the wife, there are very substantial differences between the men and women among the French student sample. And in all five of these areas, including the family size area, the crucial issues are yet significantly morally defined for a substantial minority of the sample members. This is shown by the substantial portions of variation in responses which are explained by the religiosity factor, which we take as indicative of a moral orientation.

On the basis of these differences between the predictive patterns for the French and English speaking student samples and within the limits of the validity and representativeness of our data, it seems justifiable to assert that the revolution in sex roles in marriage is





more advanced among the English than it is among the French students. The basis for this statement is two fold. In the first place, among the former religiosity has less of a hold in determining the attitudes of respondents on relevant issues; thus traditionalistic moral definitions of these issues are breaking down. In the second place during the early stages of a "feminist revolt" one would expect there to be sizeable differences between male and female perspectives among the avant garde elements of the population, such as students. These differences in fact are found in the French, but not among the English sample members, generally speaking, and this suggests that the "revolution" is sufficiently advanced among the latter for it to have largely worked its effects among the men as well as among the women in the sample.

However, that this is an oversimplified picture is powerfully demonstrated by the facts that (1) the French sample members tended to have more egalitarian attitudes toward employment of the wife, generally, than did the English members, and (2) the French women students had more egalitarian attitudes in many areas than their English counterparts. The reasons for these findings are not clear. Perhaps the first is to be explained by larger differences on value issues between the French and English Canadian sub-cultures, but this is sheer speculation, and no very convincing reason occurs to us. The reason for the second may quite possibly be that during any period of conflict the attitudes of the two sides tend to polarize, with each being driven into a more extreme position. This argument would suggest that there are obviously sizable male-female differences among the French sample members. This opposition leads to the exaggeration of the position of each. Following more general acceptance of egalitarianism in all areas by the men, the women may tend



to shift in their attitudes toward a more moderate position.



Footnotes - Chapter VII

1. Encyclical "Humanae Vital", issued 29 July, 1968, by Pope Paul VI.
2. Clifford Kirkpatrick, "The Measurement of Ethical Inconsistency in Marriage", International Journal of Ethics, Vol. 46 (1936), pp. 447-448.



## CHAPTER VIII

### Summary, Conclusions, and Implications of this Study

We have finished presenting all of the new information which is available from this study. It remains for us to briefly review the way in which the study was carried out, to summarize the pattern of findings which has emerged, and to discuss the implications of this pattern for the changing roles of women and men in Canadian society.

#### I. The Study.

This study has been concerned with changes in orientations to courtship and marriage which may be discerned among young adults in Canada today. Orientations to courtship has to do generally with attitudes and behaviors in the dating and courtship area. However more specifically it deals with attitudes and behaviors toward and experience of various forms of premarital sexual intimacy. The reason for this is that traditionally such sexual intimacy is supposed to be restricted to marriage and such restriction was popularly believed to be one of the important sources of motivations for marriage. "Why buy a cow when milk is cheap?" is one of the more explicit colloquial expressions of this attitude. There is evidence from recent studies of the sexual experience of young people in both Canada and the United States that the incidence of premarital intercourse is increasing, although it appears that this increase is now largely restricted to young women. There is also compelling and disturbing evidence of sharply rising illegitimacy rates across Canada, and particularly in the Prairie Provinces. Do these changes signal the death of sexual morality; do they instead actually testify to the emergence of a new morality of sexual behavior, which is actually a morality instead of an old immorality as Albert Reiss suggests? In what segments of the population





are the new permissive attitudes most widespread? To what extent are permissive attitudes concerning sexual intimacies actually translated into sexual behaviors. These are the questions that we have sought to answer in our focus on changing orientations to courtship and changing patterns of premarital sexual behavior.

Orientations to marriage has to do primarily with attitudes concerning the kind of person one should marry in terms of emphasis on their personal characteristics, or their performance capabilities; concerning family size and family limitation, concerning the claims of parenthood, and perhaps of earning and employment and career, on women as well as men, concerning permissiveness or traditionalism in the rearing of children, concerning patriarchalism or egalitarianism in the exercise of authority, the performance of household chores, concerning the circumstances under which divorce is seen as acceptable.

A further interest of this study has been in discovering the incidence of acquaintance and the kind of attitude which exist toward a new form of "marriage" or a new stage of courtship (it may be seen as either, or neither) which we have here termed "trial marriage". There is evidence in the popular as well as in the professional journals which suggest that this form of semi-permanent living together by opposite sex couples without benefit of marriage is on the increase, particularly among college and university students today. In this study we wanted to find out how widespread was acquaintance with at least one couple sharing a trial marriage relationship among our sample members, what their attitudes were toward such relationships, and what the perceptions of those sample members who may have entered into trial marriage relationships themselves were of the advantages and disadvantages of such liaisons.



Because there was interest primarily in changes that were taking place among "pace setter groups", the groups that would probably be most influential in shaping the patterns of courtship and marriage role behaviors for the younger generations of today and tomorrow, we concentrated primarily on sampling University students. However substantial numbers of trade school students were included in the Montreal and the Edmonton samples in order to discover what differences now exist in attitudes and behavior among the young people now oriented toward the professional upper middle and upper classes, as compared with those oriented to the skilled, lower middle classes. Because we were aware that many young people in Canada come from small town and rural backgrounds to prepare for these occupations in large post secondary training institutions in large cities, where very many of their attitudes undergo very rapid liberalization in many cases, we wanted to sample those in whom this liberalization trend had largely run its course. Accordingly, insofar as possible we included only third and fourth year students at the schools from which the samples were drawn. Because we were interested only in the attitudes of the next adult generation, which is also the first generation to come to maturity "After The Pill", we excluded from the sample all students over 26 years of age.

### 1. Methodology

The procedures for collecting data consisted of obtaining responses to a self-administering anonymous questionnaire. Respondents filled out this questionnaire under conditions of complete privacy in order to avoid worrying them with the possibility that their more revealing responses might be spied out while they were filling out the schedule. It was felt that this procedure would insure a lower refusal rate, and a higher response validity than could be expected if subjects



were asked to indicate their experience of certain intimacies while under the gaze of an interviewer. Where possible sample members were contacted by telephone and asked to participate in the study. In other cases the contact was made by mail.

The questionnaire consisted primarily of the following sets of items.

- (1) Background information items
- (2) The Reiss Romantic Love scale
- (3) The Reiss Sex Permissiveness scale
- (4) Other items dealing with sexual attitudes and experience, many of them drawn from schedules used earlier by Mann and Ehrmann.
- (5) Items dealing with attitudes toward, acquaintance with and personal involvement in trial marriage relationships
- (6) Marital Role Expectation items drawn from the Dunn and Hobart inventories.
- (7) Items from the Shoben Parent Attitude Scale.
- (8) Items from the Dean Alienation Scale.
- (9) Items from the Protestant Ethic scale.
- (10) Miscellaneous other items dealing with use of contraceptives, consumption of liquor, satisfaction with current standards of sexual behavior, etc.

The original design called for the schedule used with the French sample to be as nearly as possible a verbatim translation of the English schedule. Unfortunately a number of unauthorized changes were made in the French schedule by the research assistant who was responsible for carrying out the data collection in Montreal. These changes included deleting a number of items, changing the meaning or the issue in



a number of items, changing the response categories of the component items of a number of scales, and inserting a number of new items which were not included in the English schedule. These changes of course considerably complicated and made dubious the task of making comparisons between the French and the English student samples.

In describing the sampling procedures used and the results of these procedures for this study it is necessary to distinguish between those for the university and the trade school samples and for the English and French speaking samples. In the English University student samples the procedure involved selecting a certain proportion of the third and fourth students enrolled in the Faculties of Arts, Science, Engineering, Nursing, Medicine, Law and Education. The sampling ratio used at The University of Alberta for the first six faculties was one in five, and for the Education faculty it was one in four. At the University of Waterloo the sampling ratio was one in six throughout. The rate of return among University of Alberta students was 88 per cent, and among University of Waterloo students it was 92 per cent.

The trade school sample for Alberta was drawn from those enrolled in those programs in the school which required no less than three years of training, and the initial plan was to include only third and fourth year students in these programs. However there were too few students in this category to make up an adequate sample and it was accordingly necessary to sample a certain proportion of the second year students in these programs. As it worked out 25 per cent of the Alberta Trade School students were in their first year of the program, 61 per cent in their second year, and the remaining 14 per cent in their third and fourth year. One result of these differences in amount of post secondary schooling





between the university and trade school samples was a difference in age between them. No fewer than 65 per cent of the trade school sample members were under 21 years of age, as compared with 22 per cent of the Alberta and 10 per cent of the Waterloo university students. Since age has been shown to correlate with amount of premarital experience it is apparent that this age differential seriously affects the comparability of the samples.

Seventy six per cent of the trade school sample members filled out usable returns. The lower rate of return is explained by the fact that a high proportion of these students could only be contacted by mail, and the cooperation elicited in this way was well below that elicited through telephone contact.

The original proposal had been to obtain returns from the French students in the same way. However the research assistant who was collecting the French data became fearful of this procedure, and persuaded the researcher to consent to mailing out the questionnaire and attempting to pick it up in person. One hundred and thirty five returns representing only 52 per cent of the sample members were received in this way. An additional sample of 110 subjects was drawn at the beginning of the summer, but usable returns were received from only 27 of these. The rate of return from these two samplings was only 44 per cent raising serious questions about the reliability of conclusions based on this sample for the student population from which the sample was drawn.

The sampling procedures were also modified in order to obtain French Trade school respondents. Instead of drawing a systematic sample of those enrolled as second and third or more year students in the trade school programs, because of time pressures, permission was obtained to



administer the questionnaires to all students enrolled in certain classes. The classes contacted in this way dealt with the following subjects or areas. Precise data on the rate of return from the French Trade school sample is lacking. It is known that the questionnaire was filled out by 242 students who were members of the classes included in the sample who were in attendance on the day that the questionnaire was administered. However we do not know the proportion of students enrolled in those classes who were absent on that particular day, nor the proportion of those present who refused to fill it out, if any. Thus again there are questions about the representativeness of these data which we cannot answer.

The French students were somewhat younger than the English students in the sample and again within the French sample the trade school students were younger than the university students. Sixty eight per cent of the French, as compared with 31 per cent of the English sample members were under 21 years. Among the former group 90 per cent of the trade school, and 37 per cent of the university students were under 21 years of age.

#### A. Conclusions: Changing Orientations Toward Courtship

##### 1. Description of the Findings

The most striking findings of this study had to do with changing orientations toward courtship. In regard to the sex permissiveness scales the data show that both the English and the French samples are somewhat more permissive than was Reiss' white student sample. Premarital petting in some form for males was very generally acceptable in the English sample, with 92 per cent of our sample as compared with 85 per cent of the Reiss white student sample so responding.<sup>1</sup> However among the members of the French sample petting has a different significance, generally being seen as a more direct prelude to intercourse than is commonly true among



English Canadians. Accordingly it was a smaller proportion of this sample, 74 per cent, who approved of premarital petting. The proportions of those approving of some form of premarital sexual intercourse for males include 59 per cent and 54 per cent of the English and French samples, as compared with 52 per cent of the Reiss white student sample.<sup>2</sup>

How much difference in the level of intimacy which is permissible do the members of the various samples believe the quality of the relationship between the couple members should make? In the case of petting behavior for men, 35 per cent more of the English sample members felt that petting was acceptable when the couple members "feel strong affection" for each other than when they are "not particularly affectionate". For the French sample this proportion was 43 per cent, and for the Reiss white student sample the proportion was 33 per cent.<sup>3</sup> In the case of sex intercourse, 19 per cent more of the English sample members felt that intercourse was acceptable when the couple members "feel strong affection" than when they are "not particularly affectionate". For the French sample this proportion was 23 per cent, and for the Reiss sample it was 16 per cent.<sup>4</sup>

The standards which were advocated by members of the various samples for females were only slightly less permissive. Premarital petting in some form for females was approved by 89 per cent of the English sample, 70 per cent of the French sample, and 89 per cent of Reiss' white student sample.<sup>5</sup> Premarital intercourse under some circumstances was approved of by 56 per cent of the English, 51 per cent of the French, and 44 per cent of the Reiss samples.<sup>6</sup>

Forty six per cent of the English sample felt that petting was more acceptable for women when the couple members were strongly affectionate,



than not particularly affectionate toward each other. For the French sample this figure was 42 per cent, and for the Reiss sample it was 87 per cent.<sup>7</sup> Similarly, 24 per cent of the English sample felt that pre-marital intercourse was more acceptable when the couple members were strongly affectionate than not particularly affectionate, while the figures for the French and Reiss samples were 26 and 16 per cent.<sup>8</sup>

These indications of increased permissiveness in the sample which supplied our data become yet more noteworthy when we turn to sexual intimacy experience and compare our data with those from the Mann study. In terms of petting experience, experience in petting below the belt and intercourse experience, distinctly higher proportions of our English sample members reported involvement than was true of Mann's Ontario university student sample. These proportions for our English sample were 92 per cent, 80 per cent, and 50 per cent as compared with 82, 57, and 26 per cent reported by Mann.<sup>9</sup> Because of problems in the wording of the appropriate item in the French schedule, it is not clear whether the petting question was understood by respondents as referring to total lifetime experience or not. However petting experience was reported by 47 per cent of this sample, and concerning the completeness of this latter figure there is no doubt.

The differences between the experience figures of Mann and those we have found are accounted for in part by the fact that Mann's sample did include first and second year students as ours did not. However the argument developed in Chapter V strongly suggests that even when the class level differentials are accounted for, more sex experience is reported by the Alberta university sample members than by the Ontario university sample members.





In regard to all of the sex permissiveness attitude and experience indicators cited so far, the male respondents were found to be distinctively more permissive than were the females. Similarly the university women were found to be consistently much more permissive than the trade school women. There were slight differentials between the men in the same direction, but the indications are that these differences might well disappear were the trade school men not generally younger than the university men.

Indication of the origins of the permissive attitudes and behavior is found in the attitudes which respondents expressed toward existing standards of sexual behavior. Over half of the English sample members (51 per cent) as compared with 34 per cent of the French sample and 43 per cent of Mann's sample<sup>10</sup> said they were not satisfied with society's sexual codes. Sixty nine per cent of the first, as compared with 45 per cent of the second and 71 per cent of the third samples felt that the church's teachings about sex norms are not satisfactory or realistic.<sup>11</sup> Only 29 per cent, 35 per cent, and 35 per cent of these three samples said that they are now trying to follow the teachings of the church in regard to sexual behavior.<sup>12</sup>

Only a minority, but a sizable minority, say that they are confused about what is right and what is wrong regarding premarital sex, the proportions being 40, 44 and 38 per cent for the English, French and Mann samples.<sup>13</sup> Two thirds of those in the English sample say their standards of sexual behavior have become less strict since they first began dating, but only 39 per cent of the French sample members report that this is true. In the same samples the overwhelming majority of respondents, 90 per cent, 85 per cent respectively, feel that they live up to their



current standards of sexual behavior "closely" or "very closely".

It follows from the above picture that relatively little guilt or regard concerning sexual behavior is reported by the sample members. Even following the first experience of premarital intercourse this was true. Of those who are sexually experienced, three fifths of the respondents report little or no feeling of guilt or regret following this first experience. Almost 75 per cent say that this first experience was "definitely a good one". It should be noted that female respondents suffered much more of guilt than did males, the proportions reporting little or no guilt were 47 per cent and 72 per cent respectively.

Two other incidental questions which may be of interest are answered in our data. To what extent is drinking alcoholic beverages very often a prelude to sexual intercourse? The answer that our data provides to this question is: not very much. Fifty seven per cent of the English sample and 76 per cent of the French sample members reported that they had never engaged in sex intimacies while under the influence of alcohol. Among those who have engaged in intercourse, what proportion has used contraceptives to safeguard against conception? Thirty one per cent of the English sample, and 38 per cent of the French sample members who were sexually experienced reported that they used them every time, while 13 per cent of the former and 30 per cent of the latter said that they never used them.

## 2. Analysis of the Findings

Analysis of the findings involved two major steps. The first was the factor analyzing of all of the independent variables, and all the dependent variables, including the trial marriage and the marital role indices as well as the courtship behavior indicators. The factoring of



the independent variables resulted in the identification of the following 16 predictive factors for the English data: courtship advancement, conventionality, socio-economic status, school enrollment, religiosity, courtship precosity, family solidarity, sex identity, geographic mobility, peer-parent ego consistency, alienation, external sex controls, sex education adequacy, generation of Canadian residence, confusion in sex norms, and mother's influence. Factoring of the independent variables available in the French schedule resulted in the identification of 14 predictive factors. Eight of these were very similar to corresponding predictive factors emerging from the English data: religiosity, courtship advancement, socio-economic status, family solidarity, alienation, sex identity, peer-parent ego consistency, and geographic mobility. Six of the factors emerging from the French data were unique: age, family devoutness, fast involvement with the opposite sex, mother's work involvement, and perceived similarity to peers.

The three factors emerging from the separate factor analyses of the English and the French data which related to orientations to courtship were extremely similar. These three factors were sex permissiveness, double standard, and attitude behavior inconsistency factors.

The major technique which we have depended on for discovering the significant antecedents of the courtship interaction indices is the step regression analysis technique. This technique permits the successive identification of the independent contribution to the variance of the criterion variable of a series of predictive variables. That it is the independent contribution to the variance of the criterion which is identified is important because in a battery of predictors each is usually not independent of the others. The variance in some of the predictors is



normally predictable in terms of others in the list of predictors. The distinctive characteristic of the step regression program, then, is that it identifies the proportion of the variance in the criterion which is predicted by the most powerful predictive factor, and then goes on to identify the proportion of the remaining variance in the criterion which is independently predicted by the second most powerful predictive factor, the third most powerful, and so on.

The analysis procedure in the present study involved analysis of the regression of the dependent factors, and of selected other indices of the courtship interaction, trial marriage, and marital role behavior indicators, on the independent predictive factors listed above.

The results of the regression analysis showed that for the English sample high proportions of the variance in the sex permissiveness factor and other indicators of permissiveness in attitudes and behavior were explained by the predictive factors -- as high as 46 per cent. The attitude indices were very substantially predicted by the normative predictors, the conventionality, and to a lesser extent by the religiosity factors, as well as by sex identity. The sex behavior index was most powerfully predicted by the relationship predictors -- the courtship involvement and courtship precosity factors -- as well as to a lesser extent by the conventionality, and religiosity normative predictors, and the sex identity factor. Other criteria which were explored, including courtship advancement, romanticism, double standard, and attitude behavior inconsistency factors all had but small proportions of their variances explained by the predictive factors. However the criteria dealing with reactions to intercourse experience, particularly those dealing with regret and guilt, showed substantial portions of their variance (35 per cent and





more) explained by the predictive factors. Relationship, normative, and sex identity factors were all substantially contributive to the explained variance. The normative factors were especially powerful in predicting variance in the guilt criterion.

The results of the regression analysis of the courtship orientation criteria for the French sample were rather different from those for the English sample data. For one thing the portions of total variance in the several criteria which were explained by the predictive factors were smaller in the former as compared with the latter case. More important however is the fact that the religiosity factor is a very much more powerful predictor of most of the criteria having a substantial portion of explained variance than is true of the English regression analyses. This pattern was true of the romanticism, and the several sex permissiveness criteria. It was not true of the lifetime sexual intimacy experience, the reaction to first sex experience, or the age at first date criteria. Among the first two the religiosity and sex identity factors predicted a substantial amount of variance. Among the last two the fast involvement with the opposite sex factor also predicted significantly.

In sum, our data do suggest distinct tendencies toward the emergence of a "new morality" in two specific ways. The first is that a majority of the English subjects advocated premarital intercourse for women, and three fifths advocated it for men, when couple members were engaged or in love. A clear majority of the French students advocated these same standards. Thus a new morality is apparent - new in its advocacy of greater sex permissiveness, morality in its tendency to restrict intimacy privileges to those who are emotionally involved or committed to each other.



The second point of evidence is the massive increase in reported intercourse experience by the women, and particularly among the English university students. The rates of intercourse experience we found among male members of our sample are generally comparable with those found in a number of studies made in North America during the last 15 or 20 years. However these studies have also reported low premarital intercourse rates for women. The rate of 44 per cent found among the English speaking women (and 46 per cent among the female English university students) is most remarkably high. It points to erosion of the grip of the old morality at its most tenacious point perhaps - the expectation of premarital virginity among women. That this cannot be an artifact of sampling error is adequately demonstrated by the high response rate to the questionnaire. It should be noted that this rate was significantly lower (30 per cent) for French women. What the significance of this is cannot be said because of the very low rate of return from the French university sample and also because the French sample was significantly younger than the English sample. Thus whether or not the premarital intercourse rate now differs between comparable groups of English and French speaking female students cannot be said on the basis of our data.

Our data show that the most powerful determinants of sexually permissive attitudes and behavior are non-conventionality, courtship involvement, irreligiosity, male sex identity and university enrollment. These same factors tended also to predict absence of regret or guilt following intercourse and other sexual experiences. It is noteworthy that exposure to an urban environment, geographic mobility, social class, age and "opportunity" - in the sense of unchaperoned living arrangements were little predictive.



The major difference between the French and English language data in predictive relationships was the much greater significance of religiosity, and the lesser significance of conventionality in predicting non permissive attitudes and behavior.

## B. Conclusions: Trial Marriage :Attitudes and Involvement

### 1. Description of the Findings

But little data were available from the English sample, and less was available from the French sample on attitudes toward and involvement in trial marriage relationships. The relevant data can be quickly reviewed.

The English subjects were asked how they felt about trial marriage relationships and whether they thought that such relationships were justified. In response to the first question, 25 per cent of the respondents said they were good, with or without qualification, 31 per cent expressed indifference, and 43 per cent said they were definitely bad. In response to the second question 56 per cent of the respondents, essentially all those who were affirmative or indifferent in response to the first question, said such relationships were justified, but almost all of those qualified this answer in various ways. Women were somewhat less approving of trial marriages than men, and in their answers to several open ended questions they indicated that where they could be sure that the relationship would end in marriage they were generally quite accepting of it. However they feared that the man in the relationship might "love them and leave them."

A final more pointed question designed to "strike close to home" asked respondents how they would feel if a 19 year old sister was involved in such a relationship. About half of the sample members said they would be distinctly shocked at such a situation, while about 20 per cent said



they would feel little if any shock. Again the former reaction was somewhat more characteristic of women than of men.

In response to questions about acquaintance with common law relationships, 43 per cent of the English sample members said they knew of such. Twenty eight per cent of this total said they had friends in such relationships; and about 6 per cent, 38 people in all, said they had themselves had trial marriage experiences. From the responses to the open ended questions that were asked, it was again apparent that the women who had been involved in such relationships were very much more marriage oriented than were the men. In particular, more of the women than of the men either already had married their relationship partners, or said that they would like to.

Only three relevant questions were included in the French schedule. The first asked how subjects felt about trial marriage relationships; the second asked how they would feel if they discovered that a sister was mistress of a best friend; and the third asked whether they knew of any couples who were living together under a trial marriage arrangement.

The responses to the first question showed that the French speaking respondents were far less often rejecting of trial marriage relationships than were the English respondents. Forty five per cent of the former, as compared with 25 per cent of the latter approved of them, 41 and 31 per cent respectively expressed indifference, and only 14 per cent as compared with 44 per cent were definitely rejecting.

We shall compare the responses of the French and English speaking respondents to the second question despite the significant differences in the wording of the question in the two schedules. More of the French said they would be shocked and disappointed to learn that a sister was mistress to a best friend, as compared with the English shock reaction at a somewhat





similar situation, the proportions being 63 and 48 per cent. Similarly, however, more of the former than of the latter said they would be shocked little if at all, 34 per cent versus 20 per cent.

Very many more of the French than English speaking respondents said they knew of couples living in trial marriage together, the proportions being 72 per cent and 43 per cent.

## 2. Analysis of the Findings.

The regression analysis of the various trial marriage criteria in terms of the independent factor predictors showed that in excess of 20 per cent of the variance for all but two of the criteria among the English and the French data was explained by the predictive factors used for the former attitude toward trial marriage relationships was best predicted by religiosity and conventionality, while for the latter it was even better predicted by religiosity alone. For the English data the acquaintance with trial marriages criterion was not very powerfully predicted by any single independent factor. The two most powerful were sex identification and religiosity. For the French data this criterion was very powerfully predicted by the fast acquaintance with opposite sex and the alienation independent factors.

These relationships show that for the trial marriage criteria as for the courtship orientation criteria, religiosity is a very much more powerful predictor of the criteria for the French data than religiosity, or any other predictive factor, is for the English data. By contrast, again for both the trial marriage and the courtship orientation criteria the courtship relationship and to a lesser extent the sex identity factors are very much more powerful predictors of these criteria for the English than for the French data. It would appear that among the French students,



quality of normative indoctrination is a somewhat more powerful determinant of attitudes and behavior than it is among the English speaking students, while among the latter the courtship experience and the current relationships of subjects with opposite sex members and their sex identity are more influential on attitudes and behavior than these influences are among the French.

Our data on attitudes toward trial marriage do show a considerable tolerance of these relationships: only a minority declared themselves firmly opposed to them. However there was very little of enthusiastic endorsement of trial marriage relationships. Thus there does not appear to be evidence in our data of a groundswell of interest here - such that trial marriage would become a new and relatively common additional stage in the courtship and mate selection process. However the fact that such interest as we did find was best predicted by irreligiosity and unconventionality suggests that there is opposition to such relationships because they are conventionally "immoral". If the "new morality", discussed briefly above, should spread as rapidly in the next one or two decades as it has in the last one, . . . conceptions of conventional morality will certainly be powerfully liberalized. And if this happens there may in fact be a big increase in trial marriage relationships

#### C. Conclusions: Marital Role Expectations

##### 1. Description of the Findings

Five basic areas of marital role definition were tapped in the questionnaires which were filled out by the English and French speaking subjects. These included general egalitarianism or traditionalism -- especially in regard to personal characteristics of marriage partners, expectations in regard to social participation and to the educational



attainments of the partners --, the role of the wife with especial reference to her possible employment, family size and parenthood, child rearing responsibilities and procedures, and conditions for divorce. Since norms do not exist for any of the instruments used to collect these data it is impossible to compare the pattern of our data with those from other populations in order to make comparative statements about the samples studied. However it is possible, to some extent to make comparisons between the French and English samples for which we have data, and so to make statements about their relative egalitarianism, and to make similar comparisons of the male and female respondents. The French-English comparisons are possible only "to some extent" because as noted above, while the English subjects were asked to respond to these role expectation items by choosing between six response alternatives, unauthorized changes were made in the French schedule such that only four response alternatives were given. Thus just how precisely comparable the responses of the two language samples are to these marital role items is problematic.

Having acknowledged this difficulty we shall go on and make the comparisons between the two samples, asking the reader to bear in mind the caveat that we do not know how valid the differences found may be.

The data show that in regard to the personal characteristics, education, and social participation areas, the English sample appears to be distinctly more egalitarian in approach than the French sample, and for both samples the women were very much more egalitarian than the men. By contrast in regard to the sharing of household responsibilities, and especially in regard to the several indices dealing with the employment of women, the French sample members were very much more egalitarian than the English sample members. Once again on almost all of the indices, the



women were more egalitarian than the men for both of the samples.

In regard to the items dealing with family size, the French respondents expressed a preference for somewhat fewer children than did the English respondents. French men and women were in close agreement here, but the English speaking women tended to prefer somewhat larger families than did the men. The English more frequently than the French speaking students said they wished to use contraceptives in planning children following marriage. There were no differences between the sexes for either sample.

There were two sub-scales dealing with child rearing. The first considered issues involving the division of parenthood responsibilities between husbands and wives. The second dealt with permissiveness or authoritarianism in discipline and control of the child. On both of these indices the scores showed that the French students were less egalitarian in their conceptions of parenthood responsibilities and less permissive in their attitudes toward the discipline and control of children. Similarly, the male respondents were less egalitarian and less permissive than were the female respondents.

The last area dealt with the acceptability of divorce under various conditions. Our data show, quite expectedly, that the French students were more resistant to divorce than were the English students. They show further, however, that in both the English and the French samples, the women were slightly more accepting than were the men, rather than the reverse as might have been expected.

## 2. Analysis of the Findings

There were striking differences in the results of the regression analysis of the marital role expectation indices, between the English and the French data. Generally speaking there is almost nothing of signi-





fificance to report from the regression analysis of the indices for the English speaking subjects. Of the 19 indices of marriage role expectations for which the analyses were performed, in only two cases was the explained variance in excess of 18 per cent, and in 14 cases it was less than 10 per cent. The two former cases both related to areas which for a substantial portion of subjects are yet morally defined, the use of contraceptives, and the acceptability of divorce. In both cases over half of the explained variance was accounted for by the religiosity and the conventionality factors. In both cases also school enrollment and socioeconomic status accounted for small proportions of the variance.

In the remaining indices, the very small proportions of variance which were explained show the extent to which the definition of these other areas of married life are no longer morally defined; thus instead of attitude being determined by some group which viewed the issue in a certain way, for example, a church, a social class category, an ethnic group, etc. attitude is far more determined by personal preference, or perhaps by ideosyncratic experience, our data suggest. If we look at those cases where small but significant predictions of the variance in the criteria by the independent factors did take place, a few interesting and plausible relationships are found. The relationship factors (courtship experience and courtship precocity) are almost always directly associated with egalitarian attitudes and orientations; the normative factors (conventionality and religiosity,) are almost always inversely associated with egalitarianism. As we have noted above the sex identity factor is related such that femininity is directly associated with egalitarianism, as is the geographical mobility factor, attendance at a university rather than a trade school, and, more rarely the socio-economic status factor.



The results of the regression analysis of the French data are in striking contrast to this. Of the 19 indices of marital role expectations, in 12 cases at least 18 per cent of the variance in the criterion was explained by the predictive factors, and in only three cases was less than 10 per cent of the variance explained. In most cases where a substantial portion of the variance was explained, the most powerful predictor was sex identity, with women more frequently making egalitarian responses than men. However religiosity was the most powerful predictor for the following indices: personal characteristics of husband or wife, family size, use of contraceptives, permissiveness in child rearing and acceptability of divorce. In the French sample, the age factor was also frequently if modestly predictive of variance in the criteria, and was directly associated with egalitarianism. The reason for this appears to be that generally the older students were university students while younger subjects attended the trade school. We have noted earlier that the university students tended to be more egalitarian and more emancipated than the trade school students. The family solidarity factor was rather frequently inversely associated with egalitarianism, though the proportion of variance predicted by this factor was very limited. As with the English sample, the geographical mobility and socio-economic status factors were rather frequently directly associated with egalitarianism in the criteria. It is noteworthy that the two relationship factors were very infrequently associated with the criteria for the French data.

What these data appear to show is a substantial commitment to egalitarianism in marital role definition among both the English and the French speaking students. The most striking indication of commitment to egalitarianism is seen in the high proportions who said they felt a wife



should take a more prestigious or better paying job than that held by her husband if the opportunity presented itself. It is noteworthy that more women (fearfully?) rejected such an opportunity than did the men. On the other hand it should be acknowledged that a majority (58 per cent) of the English respondents, and also of the French (59 per cent) felt that the wife should not work outside the home after she had children.

The data suggest further, however, that an egalitarian orientation to marital roles is more advanced among the English than among the French speaking students. The most dramatic evidence of this is the extent to which religiosity is quite powerfully predictive of traditional orientation to many of the marital role indices for the French students. For the English this was true only of the two indices -- contraceptives and divorce. The clear implication of these findings is that for the former many more marital role issues are still morally defined - defined by the church in traditional ways. Among the latter almost no indications of such continuing moral definitions were found, with the two exceptions noted. In the case of most of these indices, for the English data, no other predictors -- or combination of predictors -- accounted for very much of the variance in them. Thus it is clear that for English sample members there are not social class, or religious, or urban-rural, or educational, or ethnic, etc. sub cultures which define appropriate division of responsibilities and privileges following marriage. Increasingly, apparently, in the English Canadian culture, there is a range of choices, and how individuals will choose is not predictable on the basis of the usual sociological indicators our data suggest.

For the French students, by contrast, there clearly is a religiously defined traditional orthodoxy in marriage role definition.



However the amounts of variance in the criteria which are predicted by religiosity, for the French data, do suggest that this orthodoxy is beginning to break down.

#### D. Summary

The following generalizations have emerged from this study concerning the power of various predictors of courtship interaction, trial marriage, and marriage role expectation criteria. The variances of the criteria for courtship interaction were very well predicted for both the French and the English language data. However the variance in the attitude indices, for the French speaking subjects was best predicted by the religiosity factor. For the English data it was the conventionality factor which best predicted the variance in these indices. For the courtship intimacy behavior and intimacy reaction indices, the relationship and sex identity factors were very much more powerful predictors of these criteria for the English than they were for the French subjects. There were insignificant differences between the French and English predictive patterns on the indices of attitude toward trial marriages. However in terms of acquaintance with trial marriages more of the variance in the French than in the English data was explained by the predictive factors. The two most powerful predictors were the relationship and alienation factors. And finally for the marital role expectation indices very little of the variance was explained by the predictors for the English data, while much of the variance for most of the criteria were explained for the French data. The only two exceptions for the English data related to use of contraceptives and to the acceptability of divorce, both yet distinctly moral issues in the English Canadian sub culture. Sex identity, religiosity, and to a lesser extent age were the most powerful predictors of the criteria for the French sample.





## II. Implications of the Findings

The pattern which has emerged is a rather simple one. The variance in the indicators of courtship and particularly of sexual interaction are very well explained for both the French and the English language data, but the most powerful predictor is religiosity for the former, and conventionalism, and to a lesser extent the relationship factors for the latter. The indices of attitude toward trial marriage are rather well, and similarly predicted by the independent factors for both the French and the English data. The variance in the indicators of marital role expectations is very well predicted for the French, but very little explained for the English data, with the exception of the use of contraceptives and the divorce issues. Sex identity is the best predictor of the differences within the French sample, followed by religiosity, and to a lesser extent age, which is indicative of university or trade school enrollment.

What can be the explanation of this predictive pattern? The concept which seems to provide the best answer is the conception of differential acceptance and/or secularization of issues which at one time were more exclusively religiously defined, in two contrasting cultures. There appear to be significant differences between issues dealing with sexual permissiveness and practice of contraception and divorce on the one hand, and other marital role expectation issues on the other hand, differences between male and female respondents, and differences between French and English speaking student respondents in the third place. The latter differences involve the fact that (1) the variance in responses to numbers of issues is substantially explained by the predictive factors for the French data but not for the English data, and (2) the variance in responses to numbers of issues is powerfully predicted by religiosity for the French



but is more powerfully predicted by conventionality for the English data. These differences seem to add up to a scale of modification and secularization of what were at one time seen as moral issues defined by religion. Areas at one extreme where the old moral definitions still hold for many subjects in both the French and the English samples -- as seen by the extent to which criteria for these areas are powerfully predicted by the religiosity factor -- include the use of contraceptives and acceptability of divorce issues. At the other extreme is another area of marital role expectations, household responsibilities, where the old morality definitions of appropriate husband and wife roles have become so eroded and modified that our data show for both English and French speaking subjects that the predictive factors explain almost none of the variance in the criterion.

In general it appears, then, that (1) with the exception of the contraceptives and divorce issues -- the marital role expectation area is more emancipated from the old moral controls than the sex permissiveness area; that (2) the French Canadian sub-culture, and that (3) within each cultural group the female adherents are more emancipated than are the males from identification with the traditional moral perspectives for the marital role area, but that the reverse is true for the sex permissiveness area. The evidence for the first generalization is that not only in some marital role areas -- household responsibilities -- the variance in the criterion cannot be predicted for either the French or English speaking samples, but also that whereas the variance in most of the marital role criteria is rather powerfully predictable for the more conservative French sample, this is not so for the more emancipated English sample.

The evidence for the second generalization is two fold. On the



one hand, in areas which are still normatively defined for the English sample, the source of the definition is a more secularized and so less "ultimate" "conventionality", whereas for the French it is the church sanctioned religious morality grounded in conceptions of God's Will, which provides the definition of right and wrong. And on the other hand several areas which are yet significantly normatively defined for the French sample, are for members of the English sample less normatively defined (even in terms of conventionality). They are more defined as an incidental consequence of the relationships of sample members with persons of the opposite sex, or not very consistently predicted at all by any of the independent predictive factors.

The evidence for the third generalization comes from both the French and the English language data, and involves both the sex permissiveness and the marital role expectation criteria. It seems clear that at this time in Canada, female respondents are more concerned with egalitarianism, gaining rights and privileges in regard to marital roles comparable with those enjoyed by men, while men, at this time are more committed than women to increasing sex permissiveness.

On the basis of these generalizations it is possible to suggest a gradient of change that appears to validly describe the changes taking place in orientations to courtship and marriage across Canada today. Change in regard to marital roles is most advanced with egalitarianism firmly in the ascendency. This egalitarianism is more frequently found among English than among French Canadian students. It is more actively advocated by women than by men, and this sex difference may be expected to obtain in more traditional areas of the country as they become more exposed to this kind of change. It is noteworthy, incidentally, that for both the English and the French language student samples our data show



only minor differences in egalitarianism, or in permissiveness either, which can only be explained in terms of rural-urban differences. Change in sex permissiveness is less advanced, but whereas among French Canadian students the traditional conceptions of acceptable levels of premarital sexual behavior are sanctioned by the Church, among English Canadian students they are increasingly sanctioned only by conceptions of conventional morality. Among the latter, too, the traditional moral norms show a strong tendency to yield as intense emotional relationships with opposite sex members provide both the motivation and the rationalization to violate traditional moral standards. Both of these point toward increasing speed of change in the future as the weak bulworks that now resist change bow before mounting pressure. Further it must be expected that other changes now taking place will further speed these developments. We have in mind here (1) the increasing availability of birth control pills, and very soon, of more effective and less troublesome birth control procedures, such as shots that provide dependable contraception for a month or more, (2) The changes now taking place most dramatically in the Roman Catholic church, especially in rebellion against its discipline, but in other churches as well, will also work to this end, as will (3) the increasing spread of a "death of God" theology which raises the question whether traditional moral conceptions were in fact divinely ordained. (4) The increasing physical mobility of young people, and the opportunities which increasing availability of automotive transportation provides them with for easy escape from surveillance will further facilitate their own well rationalized interest in increasing permissiveness of conduct.

Turning to the marital role area, there would seem to be but





little reason why the trend toward egalitarianism in definition of husband and wife roles should end very much short of complete equality. True, for the immediately foreseeable future at least the burdens of child rearing will be borne by the wife, and true also there was a strong feeling among our sample members that mothers should not accept employment outside the home until their children are in school, and perhaps in high school. Against this must be balanced the fact, however, that there is among our respondents an overwhelming commitment to a small family. This is backed by a very strong interest in the use of contraceptives, which must increase as the techniques become less troublesome to use. Further the patterns of employment among middle class, as compared with lower class women, and the kinds of difficulties increasingly experienced by young mothers today which are described in Betty Friedan's *The Feminine Mystique*<sup>14</sup> point to strong reasons why more and more women may come to accept employment while they yet have pre-school children. Since day care centres and nursery schools can provide better care for small children than can the dissatisfied, frustrated and tense young mothers whom Friedan so convincingly describes, we must anticipate a trend toward significant further expansion of these facilities in this country. Finally, the trend toward continuing shortening of the work week for men in many categories of employment, and the further stimulus to this trend which increasing automation of economic production will provide, will make it more possible for men to assume some parental responsibilities while their wives are out of the home.

Where will the trend toward increasing permissiveness in premarital sexual behavior end; in complete promiscuity? Our data suggest that the answer to this question is certainly not promiscuity. For one thing,



although the rates of premarital intimacy were distinctly higher than those found for students in previous studies, they yet showed that a high proportion of this intimate behavior was shared with partners with whom our respondents were in love. They show further the pattern which Reiss identified also, for our subjects to be more rejecting of intimate behaviors in the absence of affection between the partners, as compared with intimate behaviors where there is affection between partners, than Reiss found among the (older) members of his nation-wide American adult probability sample. Thus our data tends to substantiate the evidence emerging from other studies that a new morality of sexual behavior is emerging. It represents a break with the old morality sanctioned by organized religion, in that it is quite accepting of premarital intercourse, where the members of the couple are in love with each other. But it is more stringent than is the old morality, at least as it commonly worked out in the double standard, in its condemnation of any forms of significant intimacy -- petting, for example -- where the couple members feel no depth of affection for each other.

This trend toward the emergence of a new morality, which our data tend to substantiate, may be seen as an optimistic sign, pointing to a day of increasingly relevant courtship interaction, with resulting more careful and more appropriate selection of marriage partners. The basis for this somewhat startling suggestion, is as follows. Waller's and others discussion of the working of the old dating and courtship process described how dating was sex oriented and preoccupied, all too often a cat and mouse game where the boy tried to "get as much as he could", while the girl wanted to "give enough" to keep him interested, and yet keep her virtue largely intact.<sup>15</sup> The result was that all too often,



even during enegagement, there was much preoccupation with the question of "how far shall we go" and accordingly far less concern with getting to know each other as people, and facing up to the question: "Is this really the person with whom I want to try to spend the rest of my life?" The sex stimulation and sex frustration which was endemic to the older morality courtship process tended to engender romantic idealization of the other in the first place. It led to a failure to try to penetrate to the depths of the self, and of the other, in anticipation of taking vows to live with the other life long, in the second place. However in the context of the new morality which is emerging today, the question "will we go to bed and make love?" is increasingly a less pressing question. The answer to this question which more of both men and women assume is "We will if we feel that we care enough about the other to want to." And the question, "what will we do during the time that we spend together", is increasingly answered not in terms of the old thrust and parry, "get as much as you can" game, but rather in terms of really getting to know the other person, and in the process coming to be known, and to know oneself, better.

#### Conclusion

It needs to be reiterated at this stage, that this study has been based on the paper and pencil responses of student subjects who are not only not married in most cases, but who also have not yet assumed the adult responsibilities of support of self and others. Thus one can question the validity of the findings which we have been discussing -- what basis is there anyway, for infering that when the time comes our subjects will really choose and act as they have reported that they would. It needs to be reiterated also, that while the sampling procedure and the



rates of return from the samples drawn were quite satisfactory in the case of the English speaking subjects, neither of these statements is true of the French speaking subjects. Both the sampling procedures and the rates of return with these subjects left very much to be desired from the perspective of good survey research procedure.

These questions can be tentatively, though certainly not conclusively answered. The answer to the question of the representativeness of the French student data is that the patterns of relationships between the criterion and the predictive variables were both so strong and so compatible with other generalizations known about this group that there is perhaps little basis for questioning the overall pattern of the findings, although certainly details of it may be seriously questioned. The answer to the question concerning the validity of answers to questionnaire items is that the general pattern of findings for this study is generally congruent with those from other similar studies which have been made in North America. Accordingly again, though certain details may turn out to be incorrect, and though it is possible that the timetable of the changes which our data would predict may turn out to be wrong, we see little basis to question the pattern of the larger findings of the study. On the issue of the timetable, the speed with which anticipated changes will come, our data of course make no specific predictions at this point. In general however, we suspect that the changes will come more rapidly rather than less rapidly than informed observers would predict. The reason for this expectation is that change is accelerating in the society as a whole and the massive and accelerating application of new technological developments in the society will trigger increasing social changes. The current younger generation has shown more interest





in breaking patterns and precedents, perhaps, than any which has yet lived in North America. It is our expectation that they will continue in this way as they become increasingly preoccupied with choosing a marriage partner and arriving at mutually satisfactory definitions of marital roles.



Footnotes - Chapter VIII

1. Ira L. Reiss, The Social Context of Premarital Sexual Permissiveness (New York: Holt, Rinehart and Winston, 1967), p. 29.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid.
9. W.E. Mann, "Canadian Trends in Premarital Behavior," Bulletin The Council for Social Service, No. 198, (Dec. 1967), p. 28.
10. Ibid., p. 41.
11. Ibid., p. 37.
12. Ibid., p. 42.
13. Ibid.
14. Betty Friedan, The Feminine Mystique, New York: Dell Publishing Co., 1967.
15. Willard Waller, "The Rating and Dating Complex," American Sociological Review, Vol. II (1937), pp. 727-734.



## BIBLIOGRAPHY

- Bernard, Jesse. "Some Current Non- and Neo-Family Types of Relationships." unpublished paper, 1967.
- Bertocci, Peter A. Human Venture in Sex, Love, and Marriage. New York: Assn. Press, 1950.
- Blood, Robert O. Jr. and Donald M. Wolfe. Husbands and Wives. New York: Free Press of Glencoe, 1960.
- Brill, E.H. "Is Marriage Still Sacred? What Does Love Mean?" Redbook, February, 1967, pp. 68-9.
- Brown, Helen G. Sex and the Single Girl. New York: Geis, Bernard, Assocs., 1962.
- Christensen, Harold T. Handbook of Marriage and the Family. Chicago: Rand McNally, 1964.
- Dean, Dwight G. "Alienation: Its Meaning and Measurement", American Sociological Review. Vol. 26, October 1961, pp. 753-758.
- Deutsch, Albert. "Sexual Behavior of Women." Womens Home Magazine, September 1953, pp. 30-1+.
- \_\_\_\_\_. Sex Habits of American Men: A Symposium on the Kinsey Report, Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1948.
- Doniger, Simon. Sex and Religion Today. New York: Assn. Press, 1954.
- Dunbar, Ernest. "Campus Mood, Spring '68." Look, April 1968, p. 23+.
- Dunn, Marie S. Teacher's and Counselor's Guide to Accompany A Marriage Role Expectation Inventory. Family Life Publications, Inc., 1963.
- \_\_\_\_\_. "Marriage Role Expectations of Adolescents." Marriage on Family Living, Vol. 22, 1960, p. 100.
- Edwards, Henrietta Muir (ed.) Legal Status of Women of Alberta: As Shown by Extracts From Dominion and Provincial Laws. Second edition; Edmonton: Issued by Attorney General, 1921.
- Ellis, A. Folklore of Sex. New York: C. Boni, 1951.
- English, O.S. and C.J. Forster. "What Parents Can Learn From the Kinsey Report." Parents Magazine, October 1948, pp. 26-7.
- Ernst, Morris L., and David G. Loth. American Sexual Behavior and the Kinsey Report. New York: C. Greystone Corp., 1958.



- Eysenck, H.J. Manual of the Maudsley Personality Inventory. Buckhurst Hill, Essex: Chigwell Press, 1959.
- Farnham, M. "More Love, Less Sex". Goronet, July 1950, pp. 62-6.
- Fitch, Robert E. Decline and Fall of Sex: With Some Curious Digressions on the Subject of True Love. New York: Harcourt Brace and World, Inc., 1957.
- Friedan. The Feminine Mystique, New York: Dell Publishing Co., 1967.
- Grant, Annette. "No Rings Attached." Mademoiselle, April 1968, pp. 209+.
- Hobart, Charles. "Disillusionment in Marriage and Romanticism". Marriage and Family Living. Vol. 20, 1958, p. 157.
- . "Disagreement and Non-Empathy During Courtship." Marriage and Family Living. Vol. 18, 1956, pp. 317-322.
- . "Some Effects of Romanticism During Courtship on Marriage Role Opinions." Sociology and Social Research. Vol. 42, 1958, pp. 336-343.
- . "Attitude Changes During Courtship and Marriage." Marriage and Family Living. Vol. 22, 1960, pp. 352-359.
- . "Some Changes in Parent-Offspring Interaction During Offspring Courtship and Marriage." Pacific Sociological Review. Vol. 5, 1962, pp. 54-59.
- . "Marital Role Opinions and the Courtship Process". Unpublished theses presented to the Department of Sociology, Indiana University, 1955.
- Ives, R. "Great Topic: Question of General Distribution of Sexual Behavior in the Human Male". Good Housekeeping, July 1948, pp. 8-9.
- Johnson, Benton. The Comparative Value Project. National Institute of Mental Health, Grant No. 4309-R1. United States Government.
- Kinsey, Alfred Charles. Sexual Behavior in the Human Female by the Staff of the Institute for Sex Research, Indiana University. Philadelphia: W.B. Saunders Co., 1953.
- . Sexual Behavior in the Human Male. Philadelphia: W.B. Saunders Co., 1948.
- Kirkpatrick, Clifford. "The Measurement of Ethical Inconsistency in Marriage". International Journal of Ethics. Vol. 46, 1936, pp. 447-448.





- \_\_\_\_\_ and Charles W. Hobart. "Disagreement, Disagreement Estimates, and Non-Empathic Imputations for Intimacy Groups Varying From Favorite Date to Married." American Sociological Review. Vol. 19, 1954, pp. 10-19.
- Lindsey, Ben B. and Wainwright W. Evans. The Companionate Marriage. New York: Boni, Liveright, 1927.
- Mann, W.E. "Canadian Trends in Premarital Behavior." Bulletin The Council for Social Service. No. 198, December 1967, p. 28.
- McWherter, William A., R. Vaughan, and A. Rosenfeld. "The Arrangement At College." Life, May 1968, pp. 56-58+.
- Mead, Margaret. Male and Female: A Study of the Sexes in a Changing World. New York: New American Library, 1955.
- Meier, Richard L. and Gitta Meier. "New Directions: A Population Policy For the Future." Paper given at the Georgetown University Conference on Population, July 1967, p. 9.
- Menasce, de J.C. "Sexual Morals and Sexualized Morality." Commonweal, November, 1950, pp. 167-9.
- Moser, Alvin J. "Marriage Role Expectations of High School Students." Marriage and Family Living. Vol. 23, February 1961, pp. 42-43.
- Packard, Vance. The Sexual Wilderness. Toronto: Musson Book Co., 1968.
- Racette, J. "Canadian Une Probation Preparatoired Au Mariage". Relations, 1967, pp. 106-7.
- Reiss, Ira L. The Social Context of Premarital Sexual Permissiveness. New York: Holt, Rinehart and Winston, 1967.
- \_\_\_\_\_. The Social Context of Premarital Sexual Experience. New York: Holt, Rinehart and Winston, 1967.
- \_\_\_\_\_. Premarital Sexual Standards in America: A Sociological Investigation of the Relative Social and Cultural Integration of the American Sexual Standards. New York: Free Press of Glencoe, 1957.
- Schur, Edwin M. (ed.). The Family and the Sexual Revolution. Bloomington, Indiana: Indiana University Press, 1964.
- Shoben, E.J. Jr. "The Assessment of Parental Attitudes in Relation to Child Adjustment". Genetic Psychological Monographs. Vol. 39, 1949, pp. 103-148.
- Smigel, E.O. and R. Seidon. "Decline and Fall of the Double Standard." Annals of the American Academy of Political and Social Science, March, 1968, pp. 6-17.



- Sorokin, Pitirim A. The American Sex Revolution. Boston: Porter Sargent Publisher, 1956.
- Waller, Willard. "The Rating and Dating Complex." American Sociological Review. Vol. II, 1937, pp. 727-734.
- Walsh, J.L. "Sex on Campus: A New Ethic But Not Sex For Kicks." Commonweal. February 1967, pp. 590-1+.
- Whitman, A. "Is Marriage Still Sacred? What Does Love Mean." Redbook, February 1967, pp. 68-9.
- Woodring, P. "View From the Campus". Saturday Review, January 1968, pp. 62-3.
- Wynn, Dan. The Extension Courses - Roommates: At Harvard, Cornell, Michigan and Berkeley. Esquire. October 1967, pp. 94-97.

#### No Authors Listed

Audit Bureau of Circulation News Bulletin, June 30, 1960.

"Babes in Kinseyland." Time, February 1954, p. 57.

"Birds, Bees, and Kinsey." Newsweek, February 1954, pp. 55-6.

The Canada Yearbook, 1940. Published by Canada Dept. of Trade and Commerce, Ottawa: King's Printer, 1940.

Bureau of the Census, Current Population Reports. Series P-20, No. 153, August 5, 1966.

Bureau of the Census. Household and Family Characteristics. March 1965.

"The Cynical Idealists of '68: Pinned and Engaged." Time (Canadian Edition) June 1968, pp. 56-60.

Encyclical "Humanae Vital." Issued July 29, 1968, by Pope Paul VI.

Immigration Statistics: Canadian Immigration Division, 1967. Published by Canada Dept. of Manpower and Immigration, Ottawa: King's Printer, 1967.

The Labour Gazette, 1934. Published by Canada Dept. of Labour, Ottawa: King's Printer, 1934, Vol. XXXIV.

Ontario Statutes Annotations, R.S.O., 1960. Toronto: Canada Law Bank Co., 1961.



Report of the Committee on Broadcasting. Robert M. Fowler, Chairman.  
Ottawa: Queen's Printer, 1965.

Report of the Royal Commission on Publications to the Governor General  
in Council. M. Grattan O'Leary, Chairman. Ottawa: Queen's  
Printer, 1961, p. 36.

"This New Marriage is No Marriage." Weekend Magazine, May 1968, pp. 2-4.

"Why Marriages Fail: Sex is For Grownups." McCalls, July 1954, pp. 35+.

"Youth in Revolt: Sex is Entertainment in the Fun Society." Star Weekly  
Magazine, 1967, p. 26.



## APPENDIX A

### ENGLISH LANGUAGE QUESTIONNAIRE

Courtship and Marriage Attitude Survey  
A Study For The  
Royal Commission On The Status Of Women In Canada

Conducted by  
C.W. Hobart  
Department of Sociology

#### INSTRUCTIONS:

You are being asked to fill out this questionnaire in connection with a study which was commissioned by the Royal Commission on the Status of Women in Canada. One of the areas of interest of the Commission is in the changing attitudes and behaviors of young people, and these are the areas covered here. Please answer the questions as completely and honestly as you can. Please do not skip any items. Please print or write legibly. Note that this is an anonymous questionnaire. The assistant who gave you the questionnaire will answer any questions that you may have.

Thank you for your help. You will doubtless see some report on the results of this study in newspapers or popular magazines, in time.

#### PART I - BACKGROUND INFORMATION

1. Your sex.
2. Your age (to nearest birthday).
3. How many older brothers have you? Older sisters?
4. How many younger brothers have you? Younger sisters?
5. Where were you born? (Village or city, province, country.)
6. Have you ever lived on a farm; if so for how long?
7. How many different neighborhoods, towns, cities had you lived in by the time that you finished high school?
8. Where did you live the longest? (Village or city, province, country.)
9. How long did you live there?
10. How large was the population of that community?
11. In what country and province was your father born?
12. In what country and province was your mother born?
13. How many of your grandparents were born in Canada?
14. What is the occupation of your father or male guardian or what was it when he was last working? Please be specific, state precisely the kind of work that he does or did.
15. About how many years of schooling did your father complete? (Check one)
  - 1) None
  - 2) 1-3 years elementary school
  - 3) 4-7 years elementary school
  - 4) Completed elementary school (8 yrs)
  - 5) Some high school (1-3 yrs)
  - 6) Graduated from high school (4 yrs)
  - 7) Some college (1-3 yrs)
  - 8) Graduated from college (4 plus yrs)
  - 9) Has at least some post graduate college credits
  - 10) Other (explain)





16. About how many years of schooling did your mother complete? (Check one)
- |  |  |
|--|--|
| 1) None                                | 7) Some college (1-3 yrs)                          |
| 2) 1-3 years elementary school         | 8) Graduated from college (4 plus yrs)             |
| 3) 4-7 years elementary school         | 9) Has at least some post graduate college credits |
| 4) Completed elementary school (8 yrs) | 10) Other (explain)                                |
| 5) Some high school (1-3 yrs)          |  |
| 6) Graduated from high school (4 yrs)  |  |
17. Did your mother have a job outside the home at any time before you finished high school? If so state precisely the kind of work she did.

If Yes to #17:

18. About how many years did she work before you finished high school?
19. About how old were you when she first began working?

20. Are both of your parents now living? If not, which parent is dead and how long ago did he or she die?
21. Are your parents now living together? If not, are they permanently separated? Divorced? How long ago was the separation or divorce?
22. Has your mother been married before her present marriage?
23. Has your father been married before his present marriage?
24. About how old was your father when he was first married?
25. About how old was your mother when she was first married?
26. How many married brothers do you have?
27. How many married sisters?
28. How many of your sisters-in-law worked for a while after marriage?  
I have no sisters-in-law.
29. How many of your sisters-in-law worked for a while after they had children. I have no sisters-in-law.
30. What school are you now attending?
31. What year in school are you?
32. What degree are you working for now, or what occupation are you preparing for.
33. What were your average marks in school at the end of last year?
34. What were your average marks your last year in high school?
35. What is your religion? (Please name specific denomination).
36. In an average month, how many times do you attend church?
- |                         |                                 |
|-------------------------|---------------------------------|
| 1) Never                | 6) Four times a month           |
| 2) Once or twice a year | 7) Five to eight times a month  |
| 3) Once a month         | 8) Nine to twelve times a month |
| 4) Twice a month        | 9) More than 12 times a month   |
| 5) Three times a month  |                                 |
37. How religious would you say that you are? Very Religious. Moderately Religious. Not Very Religious. Not At All Religious.
38. How religious would you say that your father is? Very Religious. Moderately Religious. Not Very Religious. Not At All Religious.
39. How religious would you say that your mother is? Very Religious. Moderately Religious. Not Very Religious. Not At All Religious.
40. Including all income from all sources, about how much money did your parents make last year? (Check one)
- |                |                |                  |
|----------------|----------------|------------------|
| 1) Under 2500  | 4) 5001 - 6000 | 7) 9001 - 11000  |
| 2) 2501 - 4000 | 5) 6001 - 7500 | 8) 11001 - 15000 |
| 3) 4001 - 5000 | 6) 7501 - 9000 | 9) Over 15000    |



41. What is your marital status? Single. Married. Divorced or Separated. Other (specify). (Check one)

(If married, skip to Question 47.)

42. Are you a member of a fraternity?
43. (Men only) Do you own a car?, or have ready access to a car?
44. (Women only) How many of your boyfriends own a car? (Check one)
- 1) All of them                      3) Some                      5) None
  - 2) Most of them                      4) A Few                      6) Have no boyfriends now
45. What are your current living arrangements. Do you: (Check one)
- 1) Live in a dormitory on campus.
  - 2) Live at home with your family.
  - 3) Share a rented room or rooms with room mate(s).
  - 4) Live alone in rented room off campus.
  - 5) Live alone in an apartment off campus.
  - 6) Live in a fraternity house.
  - 7) Live in the home of a friend or relative.
  - 8) Other (specify).
46. Would it be possible for you to entertain an opposite sex person for several hours alone in your room? Not at all. Occasionally. Frequently. Any time at all.
47. Are any of your good friends from school (high school or other) married? (If none are married, skip to Question No. 52)

If Yes:

48. How many of them? All of them. Most of them. Some. A few of them. None of them.
49. In how many cases did the wife work after marriage? All of them. Most of them. Some. A few of them. None of them.
50. How many of these married friends now have children? All of them. Most of them. Some. A few of them. None of them.
51. In how many cases did the wife work after children arrived? All of them. Most of them. Some. A few of them. None of them.
52. How do you rate yourself in attractiveness to the other sex? (Check one)
- 1) Quite attractive                      4) Not very attractive
  - 2) Fairly                      5) Generally, it seems
  - 3) Attractive or interesting to some                      not attractive
53. In the high school which you attended most or all of the time, how would you describe its usual atmosphere with regard to expression of interest or affection between girl and boy students? (Check one)
- 1) Very lenient: holding hands, even kissing and necking in corridors at certain times allowed quite frequently.
  - 2) Somewhat lenient: occasionally this was tolerated, especially perhaps at dances or mixed parties.
  - 3) Confused policies and behavior: occasionally or for a time lenient, but then strict standards against holding hands or kissing enforced.
  - 4) Pretty strict: early dating discouraged, and even holding hands except at dances strongly discouraged etc.
  - 5) Very strict: strong penalties for all show of affection around the school during all school hours, almost everyone kept in line.



## PART II - DATING AND COURTSHIP RELATIONSHIPS

1. How old were you when you first began dating members of the opposite sex?
2. Are you at present: (Check one)
 

a) Unattached	f) Engaged
b) Going fairly regularly with one person	g) Married
c) Going steady	h) Divorced or separated
d) In love	
e) Pinned (for college students only)	i) Other
3. Counting the relationship (if any) marked above, have you gone fairly regularly with one person, short of going steady? If Yes: a) Number of times, b) Duration in months of each, c) Ages at occurrence.
4. Counting the relationship marked above, have you ever gone steady?  
If yes:
  - a) Number of times
  - b) Duration in months of each
  - c) Ages at occurrence
5. Counting the above-marked relationship, have you been pinned? If yes:
  - a) Number of times
  - b) Duration in months of each
  - c) Ages at occurrence
6. Counting the above-marked relationship, have you been engaged?  
If Yes:
  - a) Number of times.
  - b) Duration in months of each.
  - c) Ages at occurrence
7. Have you been in love?  
If yes:
  - a) Number of times.
  - b) Duration in months of each.
  - c) Ages at occurrence.
8. On the average, how many times per month do you date now?
9. At what age did you begin dating?
  - a) At what age did you begin single dating?
  - b) At what age did you begin dating regularly, short of going steady?
  - c) At what age did you begin dating in cars?
  - d) Would you say that most of your dating activities have been restricted to:
    - 1) "playing the field"
    - 2) dating particular individuals fairly regularly
    - 3) about half and half
10. Some young people today experience difficulties with their parents and some get along well with them. How would you describe your relationship with your father:
  - 1) Very warm and close
  - 2) Rather warm and close
  - 3) Casual
  - 4) Rather cool and distant
  - 5) Definitely cool and distant

1/15

1/15



11. How would you describe your relationship with your mother?
  - 1) Very warm and close
  - 2) Rather warm and close
  - 3) Casual
  - 4) Rather cool and distant
  - 5) Definitely cool and distant
12. Which phrase below best characterizes most of your relations with your family?
  - 1) Very happy
  - 2) Happy
  - 3) Somewhat satisfactory
  - 4) Somewhat dissatisfactory
  - 5) Unhappy
  - 6) Very unhappy
13. Do you feel for the most part that your life goals are being achieved or not being achieved?

PLEASE CIRCLE THE DEGREE OF AGREEMENT OR DISAGREEMENT you have with the following statements concerning love relationships between men and women.  
 AGREE: (1) Strong, (2) Medium, (3) Slight      DISAGREE: (1) Strong, (2) Medium, (3) Slight.

14. True love leads to almost perfect happiness.
15. There is only one real love for a person.
16. True love is known at once by the people involved.
17. Even though one's past love affair was not as strong as the present one, it may still have been a real love relationship.
18. Doubt may enter into real love.
19. True love will last forever.
20. Conflict can be a part of real love.
21. When one is in love, the person whom he loves becomes the only goal in his life. One lives almost solely for the other.
22. (a) Assume you are engaged to be married. How far do you believe it is proper to go sexually?
  - 1) Kissing, 2) Petting, 3) Full sexual relations.
 (b) How far do you believe it is proper for your partner to go?
  - 1) Kissing, 2) Petting, 3) Full sexual relations.
23. How would you describe your home training and discipline? (Check one)
  - 1) Exceedingly strict or harsh.
  - 2) Firm but not harsh - consistent.
  - 3) Lenient, usually allowed my own way.
  - 4) Irregular or unreliable, sometimes strict, sometimes lenient.

### PART III

INSTRUCTIONS: Please keep in mind that we are not interested in your behavior or in your acceptance of other people's behavior, but in the values and standards which you personally hold.

After each question you will find six choices. First decide whether you agree or disagree with the view expressed. Then circle the degree of your agreement or disagreement with the views expressed in the situations described below. Do not feel that you have to check the same degree of agreement or disagreement for both parties involved in each situation, since it may happen that what you feel is acceptable for one person you may not feel is acceptable for the other in that situation. Thus, you may check them the same way or differently.

In order to be clear about the usage of certain terms we will define them as





follows:

PETTING: Sexually stimulating behavior more intimate than kissing and simple hugging but not including full sexual relations (to be used this way throughout the questionnaire).

STRONG AFFECTION: Affection which is stronger than physical attraction or average fondness or "liking," but less strong than the emotional state which you would call love.

LOVE: The emotional state which is more intense than strong affection and which you would define as love.

WE REALIZE THAT MANY OF YOU ARE TOLERANT TOWARD WHAT OTHER PEOPLE DO OR BELIEVE IN THIS SECTION, HOWEVER, WE ARE NOT INTERESTED IN WHETHER OR NOT YOU TOLERATE OTHER PEOPLES' ACTIONS AND BELIEFS. PLEASE ANSWER THESE QUESTIONS ON THE BASIS OF HOW YOU FEEL TOWARD THE VIEWS EXPRESSED. Circle the response which expresses your feelings: AGREE: 1) Strong, 2) Medium, 3) Slight DISAGREE: 1) Strong, 2) Medium, 3) Slight.

1. I believe that kissing is acceptable for the male before marriage if he is engaged to be married.
2. I believe that kissing is acceptable for the male before marriage when he is in love.
3. I believe that kissing is acceptable for the male before marriage when he feels strong affection for his partner.
4. I believe that kissing is acceptable for the male before marriage when he is not particularly affectionate toward his partner.
5. I believe that petting is acceptable for the male before marriage when he is engaged to be married.
6. I believe that petting is acceptable for the male before marriage when he is in love.
7. I believe that petting is acceptable for the male before marriage when he feels strong affection for his partner.
8. I believe that petting is acceptable for the male before marriage when he is not particularly affectionate toward his partner.
9. I believe that full sexual relations is acceptable for the male before marriage when he is engaged to be married.
10. I believe that full sexual relations is acceptable for the male before marriage when he is in love.
11. I believe that full sexual relations is acceptable for the male before marriage when he feels strong affection for his partner.
12. I believe that full sexual relations is acceptable for the male before marriage when he is not particularly affectionate for his partner.
13. I believe that full sexual relations is acceptable for the male before marriage when there is no particular affection and that this type of relationship is just about as acceptable as full sexual relations which involve strong affection or love.
14. I believe that kissing is acceptable for the female before marriage when she is engaged to be married.



15. I believe that kissing is acceptable for the female before marriage when she is in love.
16. I believe that kissing is acceptable for the female before marriage when she feels strong affection for her partner.
17. I believe that kissing is acceptable for the female before marriage when she is not particularly affectionate toward her partner.
18. I believe that petting is acceptable for the female before marriage when she is engaged to be married.
19. I believe that petting is acceptable for the female before marriage when she is in love.
20. I believe that petting is acceptable for the female before marriage when she feels strong affection for her partner.
21. I believe that petting is acceptable for the female before marriage when she is not particularly affectionate toward her partner.
22. I believe that full sexual relations is acceptable for the female before marriage when she is engaged to be married.
23. I believe that full sexual relations is acceptable for the female before marriage when she is in love.
24. I believe that full sexual relations is acceptable for the female before marriage when she feels strong affection for her partner.
25. I believe that full sexual relations is acceptable for the female before marriage when she is not particularly affectionate for her partner.
26. I believe that full sexual relations is acceptable for the female before marriage when there is no particular affection and that this type of relationship is just about as acceptable as full sexual relations which involve strong affection or love.

After you have completed the questions above, place an X beside the one statement in the male list and the one statement in the female list which you feel most nearly expresses how far you feel the male should go and how far you feel the female should go.

#### PART IV

1. a) Explain briefly in the space provided below your reasons for choosing the two statements beside which you placed an X above. Why do you think they were good?  
 b) Briefly state your reasons against those statements for both male and female which you rejected above. Why do you think they were not good, or why do you think they were wrong?
2. a) How do you feel your standards compare with those of your parents?  
 (Mother's Standards) (Father's Standards)  

1) Very similar	1) Very similar
2) Similar	2) Similar
3) Somewhat similar	3) Somewhat similar
4) Somewhat dissimilar	4) Somewhat dissimilar
5) Dissimilar	5) Dissimilar
6) Very dissimilar	6) Very dissimilar

 b) If at all dissimilar, do you feel your standards are more or less strict than those of your parents?
3. a) How do you feel your standards compare with those standards of others your own age?  

1) Very similar	4) Somewhat dissimilar
2) Similar	5) Dissimilar
3) Somewhat similar	6) Very dissimilar



- b) If at all dissimilar, do you feel your standards are more or less strict than those of others your own age?
4. a) How do you feel your standards compare with those standards of your very close friends?
- |                     |                        |
|---------------------|------------------------|
| 1) Very similar     | 4) Somewhat dissimilar |
| 2) Similar          | 5) Dissimilar          |
| 3) Somewhat similar | 6) Very dissimilar     |
- b) If at all dissimilar, are your standards more or less strict than those of your very close friends?
5. I believe that there is something basically nasty and dirty about most sex before marriage. (Circle one only).
- AGREE: 1) Strong 2) Medium 3) Slight  
DISAGREE: 1) Strong 2) Medium 3) Slight
6. a) Men should be allowed more freedom than women in sexual behavior before marriage. How do you feel about this attitude? (Circle one)
- AGREE: 1) Strong 2) Medium 3) Slight  
DISAGREE: 1) Strong 2) Medium 3) Slight
- b) If you agreed with the above statement, did you do so because you feel that this is the way the world is and it's too difficult to change?
7. a) Men and women should be allowed to participate equally in sex in accordance with the same standard. How do you feel about this attitude? (Circle one)
- AGREE: 1) Strong 2) Medium 3) Slight  
DISAGREE: 1) Strong 2) Medium 3) Slight
- b) If you disagreed with this statement, was it because you feel it is morally wrong or because you feel it is too difficult to change the way the world is?
8. Are you happy with or satisfied with the social codes and standards of our society on pre-marital sexual relationships? Yes, No, Uncertain.
9. If 'no' or 'uncertain' are you dissatisfied or critical about some of these codes because they appear to you to be: (Check one)
- |                                     |                    |
|-------------------------------------|--------------------|
| 1) Confusing                        | 4) Hypocritical    |
| 2) Unjust or unfair to human nature | 5) Other (specify) |
| 3) Narrow-minded or bigoted         |                    |
10. Are you confused as to what is right and wrong with respect to pre-marital sexual relationships? Yes, No, To a certain extent.
11. Do you believe the churches (or synagogues) in their teaching and standards provide a satisfactory and realistic guide for one's behavior with respect to the other sex? Yes, No, Uncertain.
12. If 'no' to above, do you consider them to be: (Check one)
- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1) Impractical or unrealistic | 5) Hypocritical                      |
| 2) Outdated                   | 6) I'm uncertain as to what they are |
| 3) Inconsistent               | 7) Other (specify)                   |
| 4) Narrow-minded              |                                      |
13. Which of the following statements is true for you:
- 1) I used to try to stick to the churches' teachings on pre-marital behavior, but lately I've quit trying.
  - 2) I have always and still now try to follow the churches' teaching on sex.
  - 3) Neither in the past, nor today, do I attempt to adhere to the churches' teachings on pre-marital behavior.

100

100



PART V

The following statements deal with various ways in which husbands and wives may play their parts in marriage. Please respond to all of the statements; we are interested in your attitudes towards both the husband's and the wife's activities. Answer by writing a number in the blank, according to the following key:

Strong - 6	Slight - 3
AGREE: Medium - 5	DISAGREE: Medium - 2
Slight - 4	Strong - 1

## IN MY MARRIAGE I EXPECT:

1. That if there is a difference of opinion, the husband will decide where to live.
2. The husband to help with the housework even if the wife does not work outside the home.
3. The wife to combine motherhood and a career of that proves possible.
4. The husband to be the "boss" who says what is to be done and what is not to be done.
5. The husband to leave the care of the children entirely up to the wife when they are babies.
6. The husband to be as interested in spending time with the girls as with the boys in our family.
7. That if the wife prefers a career to having children, the husband will accept that decision and cooperate.
8. That for the most successful family living both husband and wife will need more than a high school education.
9. It will be more important for the wife to be a good cook and housekeeper than to be an attractive, interesting companion.
10. That the family "schedule" such as when meals are served and when the television can be turned on will be determined by the husband's wishes and working hours.
11. Both the husband and wife will share the responsibility for work in the home if both work outside the home.
12. If the husband is a good worker, respectable and faithful to his family, other personal characteristics are of considerably less importance.
13. It will be more important that the wife have a good family background than that she have a compatible personality and get along well with people.
14. That almost all money matters will be decided by the husband.
15. That the husband and wife shall have equal privileges in such things as going out at night.
16. That the husband's major responsibility to our children will be to make a good living, provide a home and make them mind.
17. That since doing things like laundry, cleaning, and child care are "woman's work," the husband will feel no responsibility for them.
18. That if the husband helps with the housework, the wife will help with outside chores such as keeping the yard, painting or repairing the house.
19. That the husband and wife will have equal voice in decisions affecting the family as a whole.
20. That after marriage the wife will forget an education and make a home for the husband.



1211

101

21. What decision would you press for if in your marriage the wife had the opportunity to take a higher ranking or higher paying job than the husband's job? (Both men and women answer). Why?

	Strong - 6	Slight - 3
AGREE: Medium - 5	DISAGREE: Medium - 2	
Slight - 4	Strong - 1	

IN MY MARRIAGE I EXPECT:

22. The wife to work outside the home if she enjoys working more than staying at home.
23. That both the husband and the wife will concern themselves equally with the social and emotional development of the children.
24. It will be just as important for the husband to be congenial, love and enjoy his family as to earn a good living.
25. That it will be the husband's responsibility and privilege to choose where we will go and what we will do when we go out.
26. That it will be equally as important for the wife to be affectionate and understanding as to be thrifty and skillful in housekeeping.
27. For the wife to manage her time so that she can show a genuine interest in what our children do.
28. That where husband and wife are both professionals, in cases of conflict the husband's career will take precedence over the wife's career.
29. That the wife will let the husband tell her how to vote.
30. What do you believe is the ideal number of children for a family to have?
31. How do you feel about the wife's working following your marriage? (Check one)
- 1) I would approve of her working only before we have children.
  - 2) I would not approve of her working under any circumstances.
  - 3) I would approve of her working whether we have young children at home or not.
  - 4) I would approve only if we needed the money and as long as we have no children.
  - 5) (Men only) I would leave the decision completely to my wife.
  - 6) (Women only) I would leave the decision completely to my husband.
  - 7) Other. (Specify).
32. Under which of the following conditions to you believe it is acceptable for a married couple to obtain a divorce? (Check one or more)
- 1) If the couple no longer love each other and are not happy together, even if there are children.
  - 2) If the couple no longer love each other and are not happy together, and there are no children.
  - 3) If the couple fight and are beginning to hate each other, even if there are children.
  - 4) Only if the children were suffering from the unhappy marriage.
  - 5) If the couple fight and are beginning to hate each other, and there are no children.
  - 6) I believe that divorce is never justified.
33. Are there any circumstances under which you believe a married couple should get a divorce? If yes, please describe the circumstances?



PART VI

1. Think of the things which are most important to you. Which three of the following are the most important to you in the long run? Please number your choices in order of preference: 1st, 2nd, and 3rd.
  - a) Making money and buying things.
  - b) Doing things for other people.
  - c) Keeping healthy and fit.
  - d) Politics or community affairs.
  - e) Religious activities.
  - f) Being liked and respected by others.
  - g) Being highly skilled at work I enjoy doing.
  - h) Being a just and honest person.
  - i) Family ties and relationships.
  - j) Being independent and one's own boss.
2. If you had a great deal of money, would you study as hard as you do now? Are you pretty sure of that? Very sure, Fairly sure, Not too sure.
3. Would you say that the WORST thing about being sick is that your work does not get done?
4. Would you say that you work like a slave at everything you do until you are satisfied with the results? Are you pretty sure of that? Very sure, Fairly sure, Not too sure.
5. Would you say that it is all right for a man to take off from work now and then if there is something else he would rather do? Do you feel pretty strongly about that? Very strongly, Not too strongly, Fairly strongly.
6. Would you say that most people spend too much time working and not enough time enjoying life? Do you feel pretty strongly about that? Very strongly, Fairly strongly, Not too strongly.

Respond to the following items by writing a number in the (\_\_\_\_) according to the following key:

	Strong - 6	Slight - 3
AGREE:	Medium - 5	DISAGREE: Medium - 2
	Slight - 4	Strong - 1

7. A child should be required to consult his parents before making any kind of decision.
8. A child should not plan to enter any occupation his parents don't approve of.
9. It is wicked for children to disobey their parents.
10. A good way to discipline a child is to shame him before his playmates.
11. Children should fear their parents to some degree.
12. A child should always accept the decision of his parents.
13. Parents should never enter a child's room without his permission.
14. It is best to give children the impression that parents have no faults.
15. Children should often be allowed to have their own way.

In my marriage, I expect:

16. That if the wife can cook, sew, keep house, and care for children any other kind of education for her is unnecessary.
17. That having compatible personalities will be considerably less important to us than such characteristics as being religious, honest, and hard-working.



18. It will be only natural that the husband will be the one concerned about politics and what is going on in the world.
19. The wife to accept the fact that the husband will devote most of his time to getting ahead and becoming a success.
20. That the wife will generally prefer talking about something like clothes, places to go, and "women's interests" to talking about complicated international and economic affairs.
21. The wife to say at home to care for the husband and children instead of using time attending club meetings, and entertainment outside the home.
22. That since the husband must earn a living, he can't be expected to take time to "play" with the children.
23. That an education is important for the wife whether or not she works outside the home.
24. That the wife will keep herself informed and active in the work of the community.
25. That it is the wife's job rather than the husband's to set a good example and see that our family goes to church.
26. It will be more important that the husband is ambitious and a good provider than that he is kind, understanding and gets along well with people.
27. To fit the wife's life to the husband's.
28. That managing and planning for spending money will be shared in by husband and wife.
29. The husband to manage his time so that he will be able to share in the care of the children.
30. That we will permit the children to share, according to their abilities, with the parents in making family decisions.
31. The husband to help wash or dry dishes most of the time.
32. The husband to be entirely responsible for earning the living for our family.
33. That staying at home with the children will be the wife's duty rather than the husband's.
34. The husband to make most of the decisions concerning the children such as where they will go and what they may do.
35. That it will be exclusively the wife's duty to do the cooking and keeping the house in order.
36. That the husband will forget about an education after he is married and support his wife.

37. About how many times during the past 30 days have you consumed: Beer?  
Wine? Hard Liquor (whiskey, vodka, gin, etc.)?

	Strong - 6	Slight - 3
AGREE:	Medium - 5	DISAGREE: Medium - 2
	Slight - 4	Strong - 1

In my marriage I expect:

38. That the husband and wife will share household tasks according to individual interests and abilities rather than according to "woman's work" and "man's work".
39. The husband to earn a good living if he expects love and respect from his family.





40. Whether or not the wife works will be largely the husband's decision.
41. As our children grow up the boys will be more the husband's responsibility while the girls will be the wife's responsibility.
42. That the wife will take full responsibility for care and training of our children so that my husband can devote his time to his work.
43. The wife to gracefully accept whatever money the husband feels that he can give her.
44. My children to be planned with the aid of birth control devices.
45. That money will be spent to provide comforts and enjoyments, rather than saved.
46. In my marriage I want the wife to be (Men and women check one)
  - 1) Housewife and mother to our children only.
  - 2) Employed at productive and interesting work, but only after the children are in high school.
  - 3) Able to pursue a work career, with children taken care of by babysitters as necessary.
  - 4) Primarily a career woman, who has babies only if they will not handicap her career, and may be childless.
  - 5) I don't know; I'm torn between \_\_\_ and \_\_\_ (please write in numbers of alternatives).
  - 6) I'm quite confused about the whole thing.
47. How many children would you like to have after marriage?

#### PART VII

We are interested in the kinds of sexual experiences which people have had because it appears that there is a trend toward increasing sexual experience, and because we are interested in the relationship between peoples experience and their attitudes. Again, your complete frankness will be appreciated. PLEASE NOTE THAT THIS IS AN ANONYMOUS QUESTIONNAIRE.

1. At what age did you first begin petting? (As defined on page 6.)
2. About how many people have you engaged in petting with, in all?
3. How many of these were you in love with, at the time?
4. With how many people have you engaged in petting below the belt, in all? Did your experience involve: boy petting girl only? girl petting boy only? both petting each other?
5. How many of these were you in love with, at the time?
6. How many of these were you going steady with, at the time?
7. How many of these were you engaged to, at the time?
8. With how many people have you ever had sexual intercourse?
9. If you have had sexual intercourse, please answer the following questions. (Others may skip on to question #20, but only if you are sexually not experienced.)
10. How many times (about) did you have intercourse with the first person, in all?
11. How many times did you have intercourse with the second person, in all?
12. How many times did you have intercourse with the third person, in all?
13. How many times did you have intercourse with the fourth person, in all?
14. How many of these people were you in love with, at the time?





15. How many of these were you going steady with, at the time?
16. How many of these people were you engaged to, at the time?
17. The first time you engaged in sexual intercourse, would you say that it was primarily
- 1) A joint decision on the part of yourself and your partner?
  - 2) Because of your own initiative? and insistence?
  - 3) Because of your partner's initiative? and insistence?
  - 4) Other (specify)
18. In regard to the first time you had sex intercourse, please think back and answer the following questions as well as you can.
- a) What kinds of justifications did you have for your intercourse experience.
  - b) How well did you succeed in justifying your behavior to yourself? (Check one)
    - 1) Very well
    - 2) Moderately well
    - 3) Somewhat
    - 4) Not very well
    - 5) Did not succeed at it
    - 6) I did not have to justify it
  - c) To what extent were you bothered by guilt feelings after that first sexual experience? Mark an X on the line below.

Haunted

No Guilt

By Guilt | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | At All

- d) Did you afterward regret having participated in the experience? Why, or why not?
  - e) Do you now feel that the experience was basically a good one, or a bad one? Why do you feel so?
19. If you have engaged in sexual intercourse, did you or your partner take precautions to prevent pregnancy? In all cases, Almost every time, Most times, Occasionally, Rarely, Never.
20. What would be your reaction, if you had a 19 year old sister living away from home, and you discovered that she and a university student were living together, though not married? Place an X on the line below to indicate your reaction:

Very Much

Not at

Shocked | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | \_ | All Shocked

21. How would you characterize your current attitude toward people having intercourse before they are married, and why do you feel that way?
22. About how many of your close personal friends have experienced sex intercourse before marriage, would you say? All of them, Most of them, Many, Some, A few, None.
23. There is evidence that in many parts of North America it is not too uncommon for boy-girl couples to live together in semi-permanent relationships without being married. Do you know of any couples living together in this way? How many? If yes:
- a) Are any of them friends of yours? How many?
  - b) Were, or are, any of your brothers or sisters involved in such relationships?
  - c) How many sisters? Brothers?
24. How do you feel about relationships of this kind?
25. What would you say are the disadvantages of such relationships?
26. What would you say are the advantages?
27. Would you say that such a relationship is justified? If so, under what circumstances?



28. Have you ever been involved in such a relationship? How many times?  
If no, skip to question #36 on the next page. IF YES:
29. How long did the relationship last?
30. What would you say were the advantages of it?
31. What would you say were the disadvantages of it?
32. Were you in love with your relationship partner?
33. Would you have liked to marry your relationship partner? Why, or why not?
34. If the relationship is now ended, how and why did it end?
35. If you are still in the relationship, can you see any difficulties developing that are likely to end the relationship? If so, what are they?

Circle your response to each of the following: (Strongly agree, Agree, Disagree, Strongly disagree)

36. Sometimes I feel all alone in the world.
37. I don't get invited out by friends as often as I'd really like.
38. Sometimes I have the feeling that other people are taking advantage of me.
39. People's ideas change so much that I wonder if we'll ever have anything to depend on.
40. It is frightening to be responsible for bringing up a little child.
41. There just aren't any definite rules to live by.
42. I often wonder if there is any meaning to life.
43. There are so many decisions that have to be made today that sometimes I could just "blow up".
44. The only thing you can be sure of today is that you can be sure of nothing.
45. There are few dependable ties between people any more.
46. The way life is today, there's not much room for choice even in personal matters.
47. The future looks very dismal.

#### PART VIII

1. At what age and from whom, did you learn the facts about sex?
2. How would you rate the adequacy of the instruction about sex you received from your parents?
 

1) Entirely adequate	4) Very inadequate
2) Reasonably adequate	5) I received none at all
3) Somewhat inadequate	
3. a) Have your attitudes toward sexual behavior changed since you have begun dating? Yes, No.  
b) If yes, have they become more strict, or less strict?
4. a) I believe that my sexual behavior and the sexual standards in which I believe are: (Circle one)  
       In agreement with each other: 1) Strong, 2) Medium, 3) Slight.  
       In disagreement with each other: 1) Strong, 2) Medium, 3) Slight.  
 b) Please explain your answer if your sexual behavior differs from your sexual standards.
5. Have you engaged in intimate behavior beyond your usual standards because you were somewhat under the influence of alcohol? Very Frequently, Frequently, Occasionally, Seldom, Never. (Check one)



6. Which of those sexual acts that once made you feel guilty have you come to accept?
7. Which of those sexual acts that once made you feel guilty have you stopped performing?
8. How well do you think you live up to your present standards in regard to sexual behavior? Very closely, Closely, Not so well, Pretty badly.
9. If you had a different standard of sexual behavior before your present one, how well do you think you lived up to that one? Very closely, Closely, Not so well, Pretty badly, No different previous standard.
10. Are you content today with the level of agreement between your behavior and your standards of sexual behavior? Almost fully so, Mostly, Somewhat, Not content.
11. Summarize your feelings toward your past serious relationships as a whole. Do you feel that they have been helpful or harmful in the formation of your present attitudes? Explain.
12. How many years have you been at this school?
13. a) Have your sexual standards changed since you came here? If yes, are they more strict, or less strict now?  
b) Has your sexual behavior changed since you have been here? If yes, is it more strict or less strict now?

THANK YOU FOR YOUR COOPERATION. Please return the schedule to the assistant who gave it to you.





## APPENDIX B

### Questionnaire Filled Out by French Canadian Sample Members

#### PREMIERE PARTIE

1. Sexe \_\_\_\_\_ 2. Quel âge avez-vous? \_\_\_\_\_
3. Combien avez-vous de frères aînés \_\_\_\_\_ de soeurs aînées \_\_\_\_\_
4. Combien avez-vous de frères cadets \_\_\_\_\_ de soeurs cadettes \_\_\_\_\_
5. Où êtes-vous né(e)? \_\_\_\_\_  
(Ville) (Province) (Pays)
6. Avez-vous déjà vécu dans une région rurale? \_\_\_\_\_ Combien de temps? \_\_\_\_\_
7. Avant la fin de vos études secondaires, combien de fois vous et votre famille, avez déménagé? \_\_\_\_\_
8. Où êtes-vous demeuré le plus longtemps? \_\_\_\_\_  
(Ville) (Province) (Pays)
9. Combien de temps êtes-vous demeuré à cet endroit? \_\_\_\_\_
10. Quelle était la grandeur de la population de cette localité? \_\_\_\_\_
11. Où est né votre père? \_\_\_\_\_  
(Ville) (Province) (Pays)
12. Où est née votre mère? \_\_\_\_\_  
(Ville) (Province) (Pays)
13. Parmi vos grands-parents, combien sont nés au Canada? \_\_\_\_\_ sur 4
14. Quelle est l'occupation de votre père? (S'il est décédé ou retiré, quelle était sa dernière occupation) Soyez très spécifique \_\_\_\_\_
15. Quel nombre d'années d'étude votre père a-t-il complété?  

- n'est pas allé à l'école	( )	- 12 à 15 années	( )
- 1 à 3 années	( )	- 16 et plus	( )
- 4 à 7 années	( )	- je ne le sais pas	( )
- 8 à 11 années	( )		
16. Quel nombre d'années d'étude votre mère a-t-elle complété?  

- n'est pas allée à l'école	( )	- 12 à 15 années	( )
- 1 à 3 années	( )	- 16 et plus	( )
- 4 à 7 années	( )	- je ne le sais pas	( )
- 8 à 11 années	( )		





17. Avant la fin de vos études secondaires, votre mère a-t-elle travaillé à l'extérieur du foyer?

- Oui ( )  
 - Non (passez à la question 20) ( )

Quel genre de travail faisait-elle? \_\_\_\_\_

18. Pendant combien de temps a-t-elle travaillé avant la fin de vos études secondaires? \_\_\_\_\_

19. Quel âge aviez-vous lorsqu'elle a commencé à travailler? \_\_\_\_\_

20. Votre père est-il vivant? \_\_\_\_\_ Si non, depuis combien de temps est-il décédé? \_\_\_\_\_

21. Vos parents vivent-(vivaient) ils ensemble? \_\_\_\_\_ Si non, sont-ils séparés ou divorcés? \_\_\_\_\_ Depuis combien de temps? \_\_\_\_\_

22. Votre mère a-t-elle déjà été mariée avant son mariage actuel? \_\_\_\_\_

23. Votre père a-t-il déjà été marié avant son mariage actuel? \_\_\_\_\_

24. Quel âge avait votre père quand il s'est marié pour la première fois? \_\_\_\_\_

25. Quel âge avait votre mère quand elle s'est mariée pour la première fois? \_\_\_\_\_

26. Combien avez-vous de frères mariés? \_\_\_\_\_

27. Combien avez-vous de sœurs mariées? \_\_\_\_\_

28. Parmi vos belles-sœurs, combien ont travaillé après leur mariage? \_\_\_\_\_  
 Je n'ai pas de belles-sœurs \_\_\_\_\_

29. Parmi vos belles-sœurs, combien ont travaillé après avoir eu leur premier enfant? \_\_\_\_\_ Je n'ai pas de belles-sœurs \_\_\_\_\_

30. En quelle faculté ou école êtes-vous inscrit? \_\_\_\_\_

31. En quelle année du cours êtes-vous inscrit? \_\_\_\_\_

32. Quel est le prochain diplôme que vous obtiendrez? \_\_\_\_\_

33. Quelle fut la moyenne de vos résultats scolaires l'an dernier? \_\_\_\_\_

34. Quelle fut la moyenne de vos résultats de votre dernière année d'étude secondaire? \_\_\_\_\_

35. À quelle religion appartenez-vous? \_\_\_\_\_

36. Combien de fois par mois, fréquentez-vous l'église? \_\_\_\_\_



- |                          |     |                             |     |
|--------------------------|-----|-----------------------------|-----|
| 1. jamais                | ( ) | 6. 4 fois par mois          | ( ) |
| 2. 1 ou 2 fois par année | ( ) | 7. 5 à 8 fois par mois      | ( ) |
| 3. 1 fois par mois       | ( ) | 8. 9 à 12 fois par mois     | ( ) |
| 4. 2 fois par mois       | ( ) | 9. plus de 12 fois par mois | ( ) |
| 5. 3 fois par mois       | ( ) |                             |     |

37. Vous considérez-vous comme étant:

- |                      |     |                       |     |
|----------------------|-----|-----------------------|-----|
| Très religieux       | ( ) | Peu religieux         | ( ) |
| Modérément religieux | ( ) | Pas religieux du tout | ( ) |

38. Considérez-vous votre père comme étant

- |                      |     |                       |     |
|----------------------|-----|-----------------------|-----|
| Très religieux       | ( ) | Pas religieux du tout | ( ) |
| Modérément religieux | ( ) | Je ne le sais pas     | ( ) |
| Peu religieux        | ( ) |                       |     |

39. Considérez-vous votre mère comme étant

- |                       |     |                        |     |
|-----------------------|-----|------------------------|-----|
| Très religieuse       | ( ) | Pas religieuse du tout | ( ) |
| Modérément religieuse | ( ) | Je ne le sais pas      | ( ) |
| Peu religieuse        | ( ) |                        |     |

40. A quel montant, estimez-vous le revenu de vos parents (père & mère) l'an passé?

- |                   |     |                    |     |
|-------------------|-----|--------------------|-----|
| 1. Moins de 2,500 | ( ) | 6. 7,501 à 9,000   | ( ) |
| 2. 2,501 à 4,000  | ( ) | 7. 9,001 à 11,000  | ( ) |
| 3. 4,001 à 5,000  | ( ) | 8. 11,001 à 15,000 | ( ) |
| 4. 5,001 à 6,000  | ( ) | 9. Plus de 15,000  | ( ) |
| 5. 6,001 à 7,500  | ( ) |                    |     |

41. Quel est votre statut civil?

- |                                 |     |
|---------------------------------|-----|
| Célibataire                     | ( ) |
| Marié (passez a la question 47) | ( ) |
| Séparé ou divorcé               | ( ) |
| Autres (spécifiez)              | ( ) |

42. Etes-vous membre d'une confrérie? (Association de personnes pour une oeuvre pieuse ou charitable) \_\_\_\_\_

43. (Pour les hommes seulement)  
Avez-vous votre permis de conduire? \_\_\_\_\_  
Avez-vous une voiture? \_\_\_\_\_

44. (Pour les femmes seulement)  
Parmi vos "amis de garçons" combien possèdent une voiture?

- |                 |     |                                    |     |
|-----------------|-----|------------------------------------|-----|
| 1. Tous         | ( ) | 4. Aucun                           | ( ) |
| 2. La majorité  | ( ) | 5. Je n'ai pas d'"amis de garçons" | ( ) |
| 3. Quelques-uns | ( ) |                                    |     |



45. Où demeurez-vous actuellement?

- |  |     |
|--|-----|
| 1. Dans la maison d'étudiant(e) du campus          | ( ) |
| 2. Dans ma famille                                 | ( ) |
| 3. Je partage un logement avec une (des) personnes | ( ) |
| 4. Je demeure seul dans un logement                | ( ) |
| 5. Je demeure dans une confrérie                   | ( ) |
| 6. Je demeure avec des parents                     | ( ) |
| 7. Autres (spécifiez) _____                        | ( ) |

46. Vous serait-il possible de recevoir dans votre chambre une personne de sexe opposé et cela seul avec elle pendant quelques heures?

- |             |     |                   |     |
|-------------|-----|-------------------|-----|
| Toujours    | ( ) | Occasionnellement | ( ) |
| Fréquemment | ( ) | Jamais            | ( ) |

47. Parmi vos bons amis (ies), combien y en a-t-il qui sont mariés (iées)?

- |              |     |                             |     |
|--------------|-----|-----------------------------|-----|
| Tous         | ( ) | Très peu                    | ( ) |
| Plusieurs    | ( ) | Aucun (passez à la question |     |
| Quelques-uns | ( ) | 52)                         | ( ) |

49. Parmi ceux-ci, combien travaillent (si c'est une amie) ou combien ont une épouse qui travaille?

- |              |     |          |     |
|--------------|-----|----------|-----|
| Tous         | ( ) | Très peu | ( ) |
| Plusieurs    | ( ) | Aucun    | ( ) |
| Quelques-uns | ( ) |          |     |

50. Parmi ceux-ci, combien ont au moins un enfant?

- |              |     |                             |     |
|--------------|-----|-----------------------------|-----|
| Tous         | ( ) | Très peu                    | ( ) |
| Plusieurs    | ( ) | Aucun (passez à la question |     |
| Quelques-uns | ( ) | 52)                         | ( ) |

51. Parmi ceux-ci, combien d'épouses ont continué à travailler après avoir eu leur premier enfant?

- |              |     |          |     |
|--------------|-----|----------|-----|
| Tous         | ( ) | Très peu | ( ) |
| Plusieurs    | ( ) | Aucun    | ( ) |
| Quelques-uns | ( ) |          |     |

52. Dans quelle mesure vous considérez-vous attrayant pour l'autre sexe?

- |            |     |          |     |
|------------|-----|----------|-----|
| Enormément | ( ) | Peu      | ( ) |
| Beaucoup   | ( ) | Très peu | ( ) |
| Assez      | ( ) |          |     |

## DEUXIEME PARTIE

1. Quel âge aviez-vous lorsque vous avez commencé à "sortir" avec des personnes du sexe opposé? \_\_\_\_\_

2. Comment estimez-vous votre situation actuelle face à l'autre sexe?



- a) Aucune relation avec l'autre sexe ☐
- b) Je fréquente plusieurs personnes différentes ☐
- c) Je fréquente une seule personne, mais nos fréquentations ne sont qu'amicales ☐
- d) Je fréquente une seule personne et nos fréquentations sont sérieuses (Passez à la question 4) ☐
- e) Je suis fiancé(e) (Passez à la question 5) ☐
- f) Je suis marié(e) (Passez à la question 6) ☐
- g) Je suis séparé(e) ou divorce(e) (Passez à la question 6) ☐
- h) Je vis avec une personne de l'autre sexe sans être marié(e) à celle-ci. (Passez à la question 6) ☐
3. Avez-vous déjà fréquenté(e) sérieusement une personne? \_\_\_\_\_
4. Avez-vous déjà été fiancé(e)? \_\_\_\_\_
5. Combien de fois par mois rencontrez-vous un ami (une amie) ou votre fiancé(e)? \_\_\_\_\_
10. Qu'est-ce qui décrit le mieux vos relations avec votre père?
- a) Mon père et moi sommes de très grands amis ☐
- b) Nous nous entendons bien ☐
- c) Je ne dialogue pas avec mon père et il me laisse libre de mes actions ☐
- d) Mon père cherche à exercer une autorité sur moi mais il n'y parvient pas. ☐
- e) Nous sommes perpétuellement en conflit ☐
- f) Ne s'applique pas ☐
11. Qu'est-ce qui décrit le mieux vos relations avec votre mère?
- a) Ma mère et moi sommes de très grands amis ☐
- b) Nous nous entendons bien ☐
- c) Je ne dialogue pas avec ma mère et elle me laisse libre de mes actions ☐
- d) Ma mère cherche à exercer une autorité sur moi, mais elle n'y parvient pas ☐
- e) Nous sommes perpétuellement en conflit ☐
- f) Ne s'applique pas ☐
12. Comment estimez-vous vos relations avec votre famille?
- a) Très heureuse ☐ (d) Non satisfaisante ☐
- b) Heureuse ☐ (e) Malheureuse ☐
- c) Satisfaisante ☐ (f) Très malheureuse ☐
13. Comment décririez-vous le type d'éducation que vous avez reçu dans votre famille?
- a) Très autoritaire ☐ d) Entièrement libre ☐
- b) Ferme ☐ e) Inconsistante: parfois ferme, parfois libre ☐
- c) Permissive ☐





Pour chacune des phrases suivantes, indiquez votre niveau d'accord ou de désaccord en leur attribuant un "score" allant de 1 jusqu'à 4 où:

1. Entièrement d'accord
2. Partiellement d'accord
3. Partiellement en désaccord
4. Entièrement en désaccord

14. L'amour vrai conduit au bonheur parfait ( )
15. Il n'existe qu'un seul véritable amour pour une personne ( )
16. Le véritable amour se reconnaît immédiatement ( )
17. Bien qu'un amour passé puisse apparaître moins fort qu'un amour présent, cet amour passé a pu être vrai. ( )
18. Le doute peut envahir le véritable amour. ( )
19. Le véritable amour est éternel. ( )
20. Le conflit fait partie du véritable amour. ( )
21. Lorsque quelqu'un est en amour, la personne qu'il aime devient le seul but de sa vie. ( )

### TROISIEME PARTIE

N.B. Dans ce questionnaire, l'expression:

CARESSE signifie: caresses des zones érogènes d'une personne de sexes opposé (caresses des seins ou des organes sexuels)

FAIRE L'AMOUR signifie: l'acte par lequel un homme et une femme entretiennent une relation sexuelle entière, même si cet acte est posé avec l'aide de méthodes contraceptives: c'est le coït.

Pour chacune des phrases suivantes, indiquez votre niveau d'accord ou de désaccord à l'aide d'un chiffre allant de 1 jusqu'à 4 où:

1. Entièrement d'accord
2. Partiellement d'accord
3. Partiellement en désaccord
4. Entièrement en désaccord

Je crois que le baiser est acceptable pour l'homme:

1. Avant le mariage, s'il est fiancé. ( )
2. Lorsqu'il est en amour. ( )

1/11

3. Lorsqu'il affectionne beaucoup sa partenaire. ( )
4. Lorsqu'il n'affectionne pas sa partenaire. ( )

Je crois que la "caresse" est acceptable pour l'homme.

5. Avant le mariage, s'il est fiancé. ( )
6. Lorsqu'il est en amour. ( )
7. Lorsqu'il affectionne beaucoup sa partenaire. ( )
8. Lorsqu'il n'affectionne pas sa partenaire. ( )

Je crois que faire l'amour est acceptable pour l'homme:

9. Avant le mariage, s'il est fiancé. ( )
10. Lorsqu'il est en amour. ( )
11. Lorsqu'il affectionne beaucoup sa partenaire. ( )
12. Lorsqu'il n'affectionne pas sa partenaire. ( )

Je crois que le baiser est acceptable pour la femme:

13. Avant le mariage, si elle est fiancée. ( )
14. Lorsqu'elle est en amour. ( )
15. Lorsqu'elle affectionne beaucoup son partenaire. ( )
16. Lorsqu'elle n'affectionne pas son partenaire. ( )

Je crois que la "caresse" est acceptable pour la femme:

17. Avant le mariage, si elle est fiancée. ( )
18. Lorsqu'elle est en amour. ( )
19. Lorsqu'elle affectionne beaucoup son partenaire. ( )
20. Lorsqu'elle n'affectionne pas son partenaire. ( )

Je crois que "faire l'amour" est acceptable pour la femme:

21. Avant le mariage, si elle est fiancée. ( )
22. Lorsqu'elle est en amour. ( )
23. Lorsqu'elle affectionne beaucoup son partenaire. ( )
24. Lorsqu'elle n'affectionne pas son partenaire. ( )

11/1

11/1

25. Pouvez-vous nous dire brièvement quelles raisons vous poussent à être d'accord ou non avec les activités ci-dessus mentionnées?  
(Sur quels critères repose votre jugement?) \_\_\_\_\_

#### QUATRIEME PARTIE

1. Comment considérez-vous votre façon de voir les choses, vos valeurs, votre morale, par rapport à:

##### Votre mère

- a) Identique ( )  
b) Semblable ( )  
c) Différente ( )  
d) Opposée ( )

##### Votre père

- a) Identique ( )  
b) Semblable ( )  
c) Différente ( )  
d) Opposée ( )

##### Les gens de votre génération

- a) Identique ( )  
b) Semblable ( )  
c) Différente ( )  
d) Opposée ( )

##### Vos bons amis(ies)

- a) Identique ( )  
b) Semblable ( )  
c) Différente ( )  
d) Opposée ( )

2. Comment considérez-vous votre façon de voir les choses, vos valeurs, votre morale, par rapport à:

##### Votre mère

- a) Plus stricte ( )  
b) Egalement stricte ( )  
c) Moins stricte ( )

##### Votre Père

- a) Plus stricte ( )  
b) Egalement stricte ( )  
c) Moins stricte ( )

##### Les gens de votre génération

- a) Plus stricte ( )  
b) Egalement stricte ( )  
c) Moins stricte ( )

##### Vos bons amis(ies)

- a) Plus stricte ( )  
b) Egalement stricte ( )  
c) Moins stricte ( )

3. L'homme doit être plus libre que la femme dans son comportement sexuel avant la mariage.

Entièrement d'accord ( )  
Partiellement d'accord ( )  
Partiellement en désaccord ( )  
(question 5) ( )  
Entièrement en désaccord (question 5) ( )

4. Etes-vous d'accord avec la phrase précédente parce que vous croyez que dans la réalité l'homme a toujours été plus libre que la femme et qu'il serait très difficile de changer cela? \_\_\_\_\_



5. Etes-vous satisfait des règles qui, dans notre société, limitent la sexualité avant le mariage.

Oui (question 7) ( ) Incertain ( ) Non ( )

6. Si vous n'êtes pas satisfait ou si vous êtes incertain, est-ce parce que les règles vous apparaissent comme:

Confuses ( ) Hypocrites ( )  
Inhumaines ( ) Autres (spécifiez) \_\_\_\_\_ ( )  
Etroites d'esprit ( )

7. En ce qui concerne la sexualité pré-maritale, avez-vous une idée claire de ce qui est correct et de ce qui ne l'est pas?

Oui ( ) Oui jusqu'à un certain point ( ) Non ( )

8. Croyez-vous qu'en ce qui concerne la sexualité pré-maritale, l'enseignement de l'Eglise catholique forme un guide fiable, satisfaisant et réaliste?

Oui (question 10) ( ) Incertain ( ) Non ( )

9. Si "Non" ou "Incertain" à la question précédente, est-ce parce que vous considérez cet enseignement comme:

Irréaliste ( ) Etroit d'esprit ( )  
Dépassé ( ) Hypocrite ( )  
Inconsistant ( ) Autres (spécifiez) \_\_\_\_\_ ( )

10. Laquelle des phrases suivantes est vraie pour vous:

- a) En ce qui concerne la sexualité pré-maritale, j'avais l'habitude de respecter l'enseignement de l'Eglise, mais depuis quelque temps, je ne le respecte plus. ( )
- b) J'ai toujours et je respecte encore l'enseignement de l'Eglise à ce sujet ( )
- c) Je n'ai jamais tenu compte de l'enseignement de l'Eglise à ce sujet. ( )

#### CINQUIEME PARTIE

Indiquez votre niveau d'accord avec les phrases suivantes en leur attribuant un "score" allant de 1 jusqu'à 4 où:

1. Entièrement d'accord
2. Partiellement d'accord
3. Partiellement en désaccord
4. Entièrement en désaccord





## DANS MON MARIAGE JE M'ATTENDS A CE QUE:

1. Si l'époux et l'épouse ne sont pas d'accord sur le lieu de résidence, la décision finale reviendra à l'époux. ( )
2. L'époux contribue aux travaux ménagers même si l'épouse ne travaille pas à l'extérieur. ( )
3. L'épouse concilie ses devoirs de mère et les exigences de son travail à l'extérieur si cela est possible. ( )
4. L'époux décide "ce qui doit se faire" et "ce qui ne doit pas se faire". ( )
5. L'époux laisse entièrement à l'épouse la tâche de prendre soin des enfants de bas âge. ( )
6. L'époux s'intéresse autant à ses filles qu'à ses garçons ( )
7. Si l'épouse préfère poursuivre une carrière à avoir des enfants, l'époux acceptera cette décision. ( )
8. Il est nécessaire que les deux conjoints possèdent une formation académique à peu près égale. ( )
9. Il est plus important d'avoir une épouse qui soit bonne ménagère et bonne cuisinière que d'avoir une épouse charmante et d'agréable compagnie. ( )
10. Le rythme de la vie familiale (l'heure des repas par exemple) devra être synchronisé avec la vie professionnelle de l'époux ( )
11. Si les deux conjoints travaillent à l'extérieur, ils doivent se partager la responsabilité des travaux ménagers. ( )
12. Les traits de personnalité les plus importants pour un époux sont: être bon travailleur, être respectueux et fidèle envers et à sa famille. ( )
13. Dans le choix d'une épouse, on doit prendre plus en considération "la famille d'où elle provient" que sa sociabilité et la compatibilité de son caractère avec le nôtre. ( )
14. Toutes les décisions sur les questions monétaires devront être prises par l'époux.
15. L'époux et l'épouse doivent avoir les mêmes droits de "sortir seul le soir". ( )
16. En ce qui concerne les enfants, la responsabilité principale de l'époux est de leur fournir de bonnes conditions de vie et de former leur intelligence. ( )



17. Puisque "faire le lavage", "nettoyer" et "prendre soin des enfants" sont des taches féminines, l'époux en sera dégagé. ( )
18. Si l'époux assiste l'épouse dans ses travaux ménagers, cette dernière l'assistera dans ses travaux de jardinage et d'entretien de la maison. ( )
19. Au sujet des décisions concernant la famille comme telle, l'opinion de l'époux et celle de l'épouse doivent être égalitaires. ( )
20. Après le mariage, l'épouse laissera tomber ses études et s'occupera à créer un foyer agréable pour l'époux. ( )
21. Si l'épouse a l'opportunité d'avoir un emploi plus important et plus rémunérateur que celui de l'époux, ce dernier doit laisser l'épouse libre de sa décision. ( )
22. L'épouse pourra travailler à l'extérieur si cela lui est plus agréable que de demeurer à la maison. ( )
23. Les conjoints sont également responsables de l'épanouissement social et émotionnel de leurs enfants. ( )
24. Il est aussi important pour l'époux d'être heureux en famille que d'avoir un travail à l'intérieur duquel il peut s'épanouir. ( )
25. Ce sera le privilège de l'époux de décider où et comment le couple disposera de ses heures de loisirs. ( )
26. Il est aussi important pour l'épouse d'être affectueuse et compréhensive que d'être bonne ménagère. ( )
27. L'épouse devra avoir un horaire qui lui permette d'exprimer de l'intérêt aux activités de ses enfants. ( )
28. Si les deux conjoints sont professionnels, en cas d'incompatibilité ou de conflit entre les deux professions, celle de l'époux devra avoir priorité. ( )
29. L'épouse laissera l'époux lui dire comment voter. ( )
30. Selon vous, quel est le nombre idéal d'enfants pour une famille? ( )
31. Que pensez-vous du travail de la femme après son mariage? (Ne faites qu'un seul crochet) ( )
  - a) je serais d'accord seulement s'il n'y a pas d'enfant ( )
  - b) je serais tout à fait contre ( )
  - c) je serais d'accord en toutes circonstances ( )
  - d) je serais d'accord si on a besoin d'argent ( )
  - e) je laisserais mon épouse libre de choisir ( )



- f) je laisserais mon époux libre de choisir
- g) autres (specifiez)
32. Parmi les situations suivantes, lesquelles ou laquelle selon vous peut justifier un divorce?
- a) Si les conjoints ne s'aiment plus et ne sont plus heureux ensemble, même s'ils ont des enfants qui dépendent d'eux
- b) Si les conjoints ne s'aiment plus et ne sont plus heureux ensemble et qu'ils n'ont pas d'enfant qui dépend d'eux
- c) Si les conjoints se battent et se détestent même s'ils ont des enfants qui dépendent d'eux
- d) Seulement si les enfants souffrent de l'échec de leur mariage
- e) Si les conjoints se battent et se détestent et s'ils n'ont pas d'enfant qui dépend d'eux.
- f) Je pense que le divorce n'est jamais justifié.

#### SIXIEME PARTIE

1. Parmi les différents items ci-dessous énumérés, quels sont ceux qui sont les plus importants pour vous. Indiquez-en trois par ordre de préférence: (1er, 2ième, 3ième)
- a) Faire de l'argent et acheter des choses
- b) Aider les autres gens
- c) Se garder en bonne santé
- d) La politique et les affaires communautaires
- e) Les activités religieuses
- f) Etre aimé et apprécié de tous
- g) Etre exceptionnel dans ce que je fais
- h) Etre une personne juste et honnête
- i) Les liens familiaux et l'amitié
- j) Etre indépendant et mon propre patron
2. Si vous aviez beaucoup d'argent, étudieriez-vous autant que vous le faites? Oui  Non
3. Diriez-vous que ce qu'il y a de plus désagréable dans le fait d'être malade, c'est que pendant ce temps votre travail ne se fait pas? Oui  Non
4. Diriez-vous que vous travaillez avec acharnement sur quelque chose jusqu'à ce que vous soyez satisfait des résultats? Oui  Non
5. Pensez-vous qu'il soit correct qu'un homme néglige parfois son travail pour des choses qui l'intéressent d'avantage? Oui  Non



6. Pensez-vous que la majorité des gens dépense trop de temps à travailler et pas assez à profiter de la vie? Oui \_\_\_\_\_ Non \_\_\_\_\_
- .. Indiquez votre niveau d'accord avec les phrases suivantes en leur attribuant un "score" allant de 1 jusqu'à 4 où:
1. Entièrement d'accord
  2. Partiellement d'accord
  3. Partiellement en désaccord
  4. Entièrement en désaccord
7. Avant de prendre une décision, un enfant devrait toujours consulter ses parents. ( )
8. Un enfant ne devriat pas faire de projets avec lesquels ses parents ne seaient pas d'accord. ( )
9. Il est mauvais qu'un enfant désobéisse à ses parents. ( )
10. Une bonne façon de corriger un enfant est de lui faire honte devant ses compagnons de jeu. ( )
11. Les enfants devraient, dans une certaine mesure, craindre leurs parents. ( )
12. Un enfant devrait toujours accepter la décision de ses parents. ( )
13. Les parent ne devraient jamais entrer dans la chambre d'un enfant sans lui demander la permission. ( )
14. Il est préférable de donner aux enfants l'impression que les parents sont sans faute. ( )
15. On devrait souvent laisser les enfants agir à leur guise ( )
- DANS MON MARIAGE JE M'ATTENDS A CE QUE:
16. Si l'épouse sait "faire la cuisine", "coudre" et "prendre soin des enfants", tout autre type d'éducation devient inutile. ( )
17. La compatibilité de caractère de l'époux et de l'épouse est moins importante que l'ensemble des qualités suivantes: bon religieux, bon travailleur, honnête. ( )
18. Il est normal que l'époux soit le seul intéressé aux questions de politiques internes et internationales. ( )
19. Il est naturel que l'époux consacre la majorité de son temps à réaliser ses ambitions professionnelles. ( )
20. L'épouse est plus intéressée à causer "mode", "cuisine", "enfant" qu'à causer "politique", "affaires économiques". ( )





21. Il est préférable que l'épouse consacre son temps à son époux et à ses enfants, plutôt que de le consacrer à des réunions sociales ou culturelles. ( )
22. Puisque l'époux doit gagner le "pain quotidien" de la famille, on ne peut exiger de lui qu'il amuse les enfants. ( )
23. Il est important que l'épouse possède une bonne éducation, indépendamment qu'elle travaille ou non à l'extérieur. ( )
24. L'épouse devra se renseigner au sujet des activités communautaires. ( )
25. La responsabilité de l'éducation religieuse des enfants revient plus à l'épouse qu'à l'époux. ( )
26. Il est plus important pour un époux d'être ambitieux et bon pourvoyeur que d'être doux, compréhensif et sociable. ( )
27. Il est nécessaire que la vie de l'épouse soit compatible avec celle de l'époux. ( )
28. Les décisions touchant l'administration du budget familial doivent être prises également par l'époux et l'épouse. ( )
29. Il est nécessaire que l'époux s'établisse un horaire qui lui permette de s'occuper de ses enfants. ( )
30. Dans la mesure de leurs capacités, les enfants doivent être consultés lorsqu'il y a une décision à prendre au sujet de la famille. ( )
31. L'époux doit aider l'épouse à laver la vaisselle. ( )
32. La responsabilité de "faire vivre la famille" doit reposer uniquement sur l'époux. ( )
33. La responsabilité de demeurer à la maison avec les enfants doit reposer surtout sur l'épouse. ( )
34. Les décisions au sujet de ce que doivent faire les enfants ou des lieux qu'ils peuvent fréquenter, reposent surtout sur l'époux. ( )
35. L'entretien de la maison et la cuisine seront des tâches réservées uniquement à l'épouse. ( )
36. Une fois marié, l'époux devra délaissé ses études pour assurer la sécurité matérielle de sa famille. ( )
37. Les tâches ménagères seront distribuées entre les conjoints en fonction des capacités de ces derniers plutôt qu'en fonction du caractère proprement féminin ou masculin de ces tâches. ( )



39. Il est nécessaire que l'époux gagne un bon salaire s'il veut s'assurer le respect et l'amour de sa famille. ( )
40. Que l'épouse travaille ou non à l'extérieur dépend principalement de la décision de l'époux. ( )
41. Lorsque les enfants vieillissent, les garçons deviennent plus la responsabilité du père et les filles, celle de la mère ( )
42. L'épouse s'occupera des enfants afin de permettre à l'époux de consacrer tout son temps à son travail. ( )
43. L'épouse doit accepter sans critiquer l'argent que lui donne son époux. ( )
44. Le nombre d'enfants sera contrôler a l'aide de méthodes contraceptives. ( )
45. L'argent doit être utiliser à fournir du confort et du plaisir plutôt qu'à être épargné. ( )
46. Dans mon mariage je veux que l'épouse soit: (H et F répondez en faisant I seul crochet)
- a) Ménagère et mère de nos enfants seulement
  - b) Participante à un travail intéressant mais seulement lorsque nos enfants seront à l'école secondaire
  - c) Dans la possibilité de poursuivre une carrière quelles que soient les conditions.
  - d) Je ne le sais pas.
47. Combien d'enfants désirez-vous avoir? \_\_\_\_\_
37. Au cours du dernier mois, combien de fois avez-vous pris:  
de la bière \_\_\_\_\_ du vin \_\_\_\_\_ boissons fortes \_\_\_\_\_

#### SEPTIEME PARTIE

1. A quel âge avez-vous eu votre première expérience sexuelle avec une autre personne?
- |            |     |                |     |
|------------|-----|----------------|-----|
| 4 - 5 ans  | ( ) | 11 - 13 ans    | ( ) |
| 6 - 7 ans  | ( ) | 14 - 16 ans    | ( ) |
| 8 - 10 ans | ( ) | 17 ans et plus | ( ) |
2. Quelle était la nature de cette première expérience sexuelle?
- |                           |     |                             |     |
|---------------------------|-----|-----------------------------|-----|
| Exhibitionnisme           | ( ) | Careeses des zones erogenes | ( ) |
| Voyeyrisme                | ( ) | Autres (spécifiez _____)    | ( ) |
| Exibitionnisme/voyeurisme | ( ) |                             |     |



3. Cette première expérience, avec qui l'avez-vous connue?

Une personne du même sexe ( ) Une personne de sexe opposé ( )

4. Quel était l'âge de cette personne par rapport au vôtre?

Beaucoup plus jeune ( ) Plus vieille ( )  
 Plus jeune ( ) Beaucoup plus vieille ( )  
 Du même âge ( )

5. Comment définiriez-vous votre situation présente? (Faites autant de crochets que nécessaire pour décrire totalement votre situation)

a) Mes relations sexuelles avec l'autre sexe se limitent à une certaine affection que j'exprime:

- envers une personne que j'aime ( )  
 - envers une personne que je fréquente avec assidue ( )  
 - envers plusieurs personnes auxquelles je suis unis par amitié ( )  
 - envers plusieurs personnes que je rencontre au hasard de mes activités ( )

b) Mes relations sexuelles avec l'autre sexe se limitent à des caresses des zones érogènes:

- envers une personne que j'aime ( )  
 - envers une personne que je fréquente avec assidue ( )  
 - envers plusieurs personnes auxquelles je suis unis par amitié ( )  
 - envers plusieurs personnes que je rencontre au hasard de mes activités ( )

c). Je fais l'amour avec:

- une personne que j'aime ( )  
 - une personne que je fréquente avec assidue ( )  
 - plusieurs personnes auxquelles je suis unis par amitié ( )  
 - plusieurs personnes que je rencontre au hasard de mes activités

6. Combien de fois par mois entretenez-vous les relations ci-dessus décrites?

- 1 fois par mois ( ) - 8 - 10 fois par mois ( )  
 - 2 - 3 fois par mois ( ) - 11 - 15 fois par mois ( )  
 - 4 - 5 fois par mois ( ) - 15 fois et plus par mois ( )  
 - 6 - 7 fois par mois ( )



7. La première fois que vous avez expérimenté un type de relation sexuelle, qu'elle fut votre réaction?

- a) Beaucoup de bonheur et de satisfaction ( )
- b) Beaucoup de bonheur et de satisfaction accompagnés d'une certaine anxiété ( )
- c) Aucune réaction particulière ( )
- d) Une certaine anxiété ( )
- e) Un certain sentiment de culpabilité ( )
- f) Beaucoup de dépit ( )
- g) Autres réactions (spécifiez) \_\_\_\_\_ ( )

8. Si vous avez déjà fait l'amour, avez-vous employé des moyens afin que vous (ou votre partenaire) ne deveniez pas enceinte?

- a) Je n'ai jamais fait l'amour ( )
- b) Toujours ( )
- c) Le plus souvent ( )
- d) Rarement ( )
- e) Jamais ( )

9. Quelle serait votre réaction si vous appreniez que votre soeur est la "maîtresse" d'un de vos meilleurs amis?

- a) Je n'ai pas de soeurs ( )
- b) Très choqué ( )
- c) Très déçu ( )
- d) Très triste ( )
- e) Très heureux ( )
- f) Aucune réaction ( )
- g) Autres (spécifiez) ( )

10. Que pensez-vous des relations sexuelles pré-maritales?

- a) Approuve ( )
- b) Désapprouve ( )
- c) Pas d'opinion ( )
- d) Cela ne concerne que les intéressés et je n'ai pas à les juger, cependant, personnellement je n'accepterais pas d'en avoir ( )
- e) Autres (spécifiez) \_\_\_\_\_ ( )

11. De nos jours, il est de moins en moins rare de rencontrer des couples qui vivent ensemble sans être mariés. En connaissez-vous?

Oui ( ) Non ( )

12. Que pensez-vous de cette situation?

- a) Approuve ( )
- b) Désapprouve ( )
- c) Cela ne concerne que les intéressés et je n'ai pas à les juger, cependant, je n'accepterais pas de vivre ainsi ( )
- d) Autres (spécifiez) \_\_\_\_\_ ( )





13. Vous arrive-t-il souvent de penser aux bons moments que vous avez eus dans le passé? Oui \_\_\_\_\_ Non \_\_\_\_\_
14. Vous sentez-vous parfois heureux, parfois depressif sans qu'il y ait pour cela de raisons valables? Oui \_\_\_\_\_ Non \_\_\_\_\_
15. Vous arrive-t-il d'avoir parfois des difficultés à vous concentrer? Oui \_\_\_\_\_ Non \_\_\_\_\_
16. Vous arrive-t-il d'avoir toutes les idées embrouillées lorsque vous cherchez à approfondir un problème? Oui \_\_\_\_\_ Non \_\_\_\_\_
17. Vous arrive-t-il d'être parfois plein d'énergie alors qu'en d'autres temps vous vous sentez complètement vidé? Oui \_\_\_\_\_ Non \_\_\_\_\_
18. Avez-vous tendance à être triste, taciturne? Oui \_\_\_\_\_ Non \_\_\_\_\_
19. Etes-vous souvent affligé par un sentiment de culpabilité? Oui \_\_\_\_\_ Non \_\_\_\_\_

Dites jusqu'à quel point les phrases suivantes s'appliquent dans votre cas en leur attribuant un "score" allant de 1 jusqu'à 4 où:

- |                              |     |
|------------------------------|-----|
| 1. S'applique totalement     | ( ) |
| 2. S'applique partiellement  | ( ) |
| 3. S'applique très peu       | ( ) |
| 4. Ne s'applique pas du tout | ( ) |
20. Parfois je me sens tout(e) seul(e) au monde ( )
21. Mes amis(ies) ne m'invitent pas aussi souvent que j'aimerais à sortir avec eux. ( )
22. Parfois j'ai l'impression d'être exploité par les autres. ( )
23. Les gens changent tellement souvent d'idée que je me demande sur quoi on peut se fier. ( )
24. Il est angoissant d'être responsable de l'éducation et du bonheur de ses enfants. ( )
25. Il n'existe aucune règle précise de conduite sur laquelle je peux me fier entièrement. ( )
26. Je me suis déjà demandé si la vie a vraiment un sens ( )
27. De nos jours on doit prendre tellement de décision que parfois j'ai l'impression que je vais éclater. ( )
28. La seule chose sur laquelle on peut être certain c'est: qu'il n'y a rien de certain ( )
29. Il n'existe maintenant que très peu de liens durables entre les gens. ( )



30. De nos jours, on n'a plus de choix dans la façon de faire notre vie. ☐
31. L'avenir m'apparaît très sombre. ☐

### HUITIEME PARTIE

1. A quel âge et par qui avez-vous été renseigné au sujet de la sexualité? \_\_\_\_\_
2. Comment estimez-vous l'enseignement que vous avez reçu de vos parents sur la sexualité?
  - a) Tout à fait satisfaisant ☐ d) Tout à fait insatisfaisant ☐
  - b) Plutôt satisfaisant ☐ e) Je n'en ai reçu aucune ☐
  - c) Plutôt insatisfaisant ☐
3. Depuis que vous fréquentez des personnes de l'autre sexe, vos attitudes vis-à-vis du comportement sexuel ont-elles changé?  
 Oui \_\_\_\_\_ Non \_\_\_\_\_  
 Si oui, sont-elles plus rigoureuses \_\_\_\_\_ moins rigoureuses ☐
4. Je crois que mon comportement et mes normes sexuels sont:
  - a) Pareils à ceux des autres ☐
  - b) Presque pareils à ceux des autres ☐
  - c) Assez différents de ceux des autres ☐
  - d) Différents de ceux des autres ☐
5. Vous est-il déjà arrivé sous l'influence de l'alcool de poser des actes sexuels avec lesquels vous n'êtes pas d'accord?
  - a) Très souvent ☐ c) Occasionnellement ☐
  - b) Fréquemment ☐ d) Rarement ☐
  - e) Jamais ☐
6. Quels actes sexuels acceptez-vous maintenant alors qu'autrefois ils vous culpabilisaient? \_\_\_\_\_
7. Quels actes sexuels avez-vous arrêté de faire parce qu'ils vous culpabilisaient? \_\_\_\_\_
8. Jusqu'à quel point votre comportement sexuel est-il conforme à votre morale sexuelle?
  - a) Tout à fait ☐ c) Quelque peu ☐
  - b) En grande partie ☐ d) Pas du tout ☐
9. Si votre morale sexuelle a changé, jusqu'à quel point votre comportement sexuel était-il conforme à cette morale (celle que vous avez changée)?
  - a) Tout à fait ☐ c) Quelque peu ☐
  - b) En grande partie ☐ d) Pas du tout ☐

101

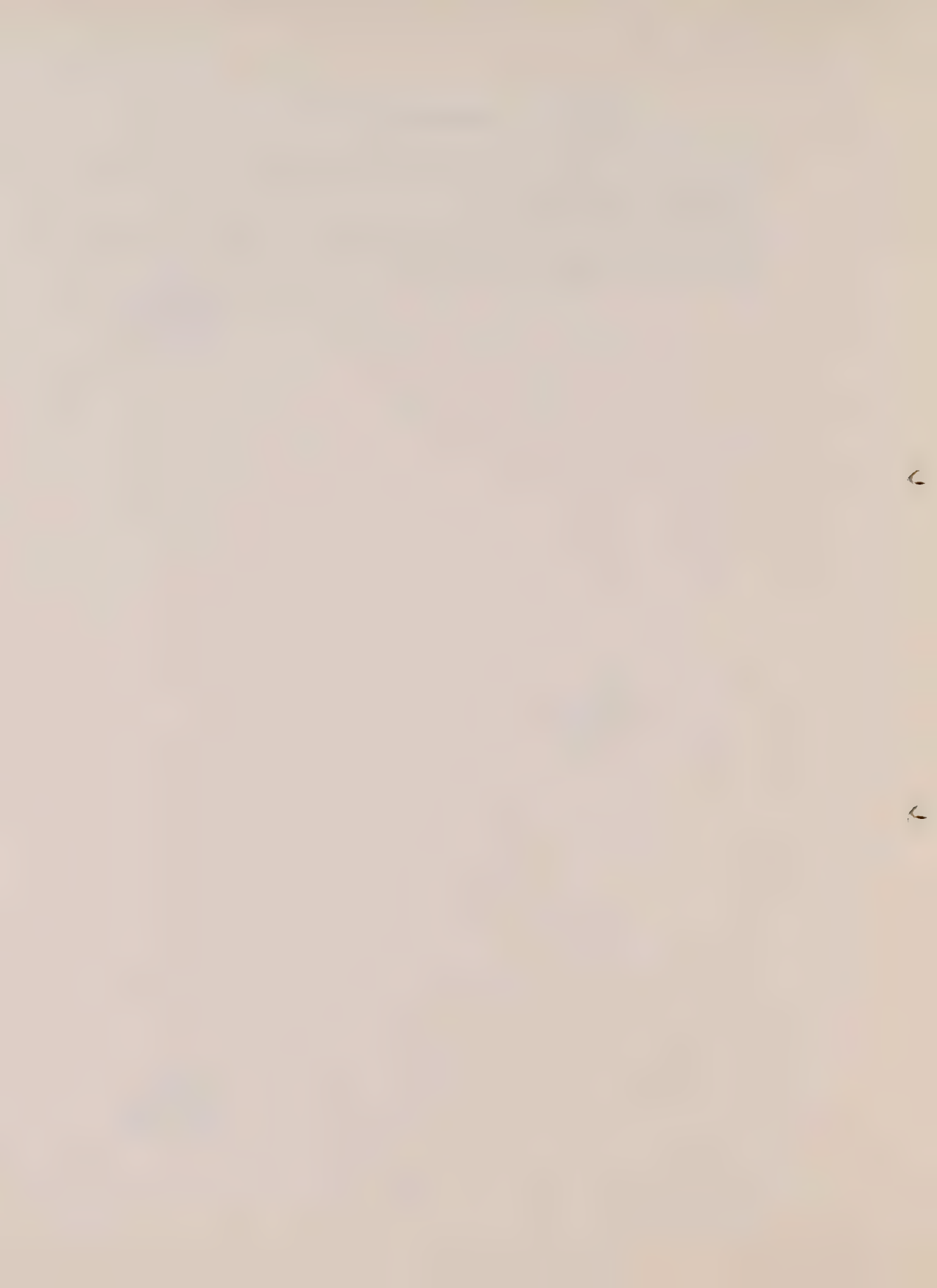
10. Depuis combien de temps étudiez-vous dans l'institution à laquelle vous êtes présentement inscrit? \_\_\_\_\_
11. Votre morale sexuelle a-t-elle changé depuis que vous étudiez à cette institution? Oui \_\_\_\_\_ Non \_\_\_\_\_
12. Votre comportement sexuel a-t-il changé depuis que vous étudiez à cette institution? Oui \_\_\_\_\_ Non \_\_\_\_\_



## APPENDIX C

1. Letter sent to students in English speaking samples who could not be contacted by telephone.
2. Follow-up letter sent to students in English speaking samples who could not be contacted by telephone.





Department of Sociology

The University of Alberta  
Edmonton, Canada

Date

Dear \_\_\_\_\_

I am doing a study for the Federal Government Royal Commission on the Status of Women in Canada on changing orientations to courtship and marriage. The study is a comparative one which involves comparison of questionnaire returns filled out by samples of respondents in Montreal and in Edmonton. Your name has been drawn as part of a random sample of 200 students enrolled at (name of school) to fill out the questionnaire. Most of the students are being contacted by telephone but since you did not have a phone listed in the student directory, I am writing to you.

The questionnaire is completely anonymous and will take about an hour to fill out. You can fill it out at any of the following times: Monday: 10 A.M. - 6 P.M.; Tuesday: 8:30 A.M. - 6 P.M.; Wednesday: 9 A.M. - 6 P.M.; Thursday: 8:30 A.M. - 6 P.M.; Friday: 10 A.M. - 6 P.M., in room E101D. If you are not able to come in during the next day or two, fill out and return the enclosed post card.

Please do take the time to fill out the questionnaire for us. The accuracy of the results of this study depend upon the completeness of the sampling. If we have to substitute another student for you the results will change somewhat because his attitudes will differ from yours, and because of the way the sample was drawn it is your responses which we need for maximum accuracy of study findings. The results of this study will be a part of the basis on which The Royal Commission on the Status of Women writes its report. And in time you will see a report on some of the findings of this study in newspapers or magazines.

Thank you for your help,

Charles W. Hobart,  
Associate Professor of Sociology

CWH/md

Enclosure

10/1/10

1

10/1/10

10/1/10

Department of Sociology

The University of Alberta  
Edmonton, Canada

Date

Dear \_\_\_\_\_

A week ago or so I sent you a letter describing a study that I am doing for the Federal Royal Commission on the Status of Women in Canada, and asking if you would help. The study deals with changing orientations to courtship and marriage, and you were asked if you would help by filling out a questionnaire, because your name was drawn in a random sample of students who are being contacted in Edmonton. Another, similar sample of students is filling out a French translation of the questionnaire in Montreal.

Our sign-up lists show that you have not yet filled out the questionnaire. I am writing to ask you to please find the time, if you possibly can, during this Wednesday or Thursday, or Monday at the very latest, because I am making a do or die effort to have all of the questionnaires filled in during this week. I must get on with analysis of the data, if I am to meet the Royal Commission's deadline for the submission of my research report.

It is especially important for you to take the time to fill out the questionnaire because the accuracy of the results of this study depend on the completeness of the sampling. If we have to substitute another student for you the results will change somewhat because his attitudes will differ from yours. Because of the random way the sample was drawn it is your responses which we need for maximum accuracy of study findings.

The questionnaire is completely anonymous, and will take about an hour or so to fill out. You can fill it out in room E101D, at any of the following times: Monday: 10 AM - 6 PM; Tuesday: 8:30 AM - 6 PM; Wednesday: 9 AM - 6 PM; Thursday: 8:30 AM - 6 PM. Please do come in on Wednesday or Thursday of this week if at all possible, because I must be getting on with the analysis.

Thank you for your prompt help;  
I need it!

Charles W. Hobart,  
Associate Professor of Sociology

CWH/md

10

## APPENDIX D

On the following pages are found matrix tables presenting the correlation or phi coefficients of the independent variables with the dependent variables, together with indication of the level of statistical significance of the relationship and of the direction of the relationship. These correlations were calculated for the English sample.

The information in each cell of the tables is to be understood as follows. A (+) sign signifies a direct relationship between the two variables; a (-) sign signifies an inverse relationship between them, and a (++) or a (-+) sign signifies a curvilinear relationship between them.



TABLE 1

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF  
SEX PERMISSIVENESS, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE, AND OF  
DIRECTION OF THE RELATIONSHIPS FOR ENGLISH LANGUAGE SAMPLE DATA

	Male Permissiveness Score	Female Permissiveness Score	Double Standard Score	Male Non-Affection Score	Female Non-Affection Score	Non-Affection Double Standard Score	Pre-Marital Sex Is Good	Believes In Double Standard	Believes In Single Standard	Male Engagement Intimacy Index	Female Engagement Intimacy Index	Engagement Intimacy Acceptable
Age	+1% .18	+1% .23		+0% .23	1% .19		+1% .19		+5% .15	+1% .18	+0% .14	
Sex Male	+0% .26	+0% .28		+0% .35	+0% .32	-3% .11	+0% .20			+0% .24	+0% .22	-1% .18
Farm Residence	-5% .14	-5% .15		+1% .16	+5% .14							
Geographic Mobility	+5% .15			+1% .17		+5% .15					+5% .13	
Duration of Residence												
Size of Community												
Generation										+1% .14		
Father's Occupation							+5% .17			+2% .14	+1% .16	
Father's Education							+1% .22			+1% .17	+1% .17	
Mother Worked		+5% .15						+5% .13	+5% .12			+5% .10
Trade School Enrollment	-1% .16	-1% .22		-1% .16	-1% .16			+1% .18		-1% .16	-1% .16	
High School Marks												
Marks Higher Now Than High School								-2% .18				+5% .17
								-5% .13				
Church Denomination, none	+0% .27	+0% .31		+0% .21	+0% .25		+0% .27	-5% .15		+0% .24	+0% .26	
Attend Church	-0% .40	-0% .40	+5% .15	-0% .32	-0% .28		-0% .34	+5% .15		-0% .39	-0% .39	
Respondent Devoutness	-0% .35	-0% .37	+3% .14	-0% .29	-0% .30		-0% .32	+5% .13		-0% .37	-0% .36	
Father Devoutness	-1% .22	-1% .21	+5% .15	-1% .17					+5% .15	-0% .21	-0% .21	
Mother Devoutness	-5% .13	-1% .19		-5% .14	-1% .16		-1% .21		+1% .15	-0% .19	-0% .19	
Income	+5% .12	+1% .18	-5% .16				+1% .17			+1% .15	+1% .15	
Living Arrangements at Home										-5% .14	-5% .14	
Able to entertain alone	+2% .20	+2% .19		+0% .23	+0% .24		+1% .22		+5% .17	+1% .18	+1% .18	
High school leniency	+1% .17	+5% .17		+5% .15					+2% .17	+5% .13		
Age First Date					-1% .17		-0% .23			+1% .16	+1% .19	
Courtship Status		+1% .22		+5% .17	+1% .21		+1% .19			+1% .16	+1% .16	+0% .55
Age Steady Dating	+5% .15	+5% .17		+5% .16	+1% .18		-2% .19			+1% .18	+1% .18	
In Love	+1% .19	+1% .21		+5% .15	+1% .19				+1% .18	+1% .18	+1% .17	+0% .30
Date Per Month							+1% .19			+1% .18	+1% .20	+5% .22
Age Single Dating	-1% .16	-1% .18			-1% .17		-0% .24			-1% .18	-1% .18	
Age Date in Cars	-1% .18	-1% .22		+5% .16	+1% .17		-1% .21		-5% .15	+1% .20	+1% .20	+1% .25
Relation With Father	-1% .17						-2% .17		+1% .19	-1% .18	-0% .22	+5% .19
Relation With Mother	+1% .18	-1% .21		+1% .19	-5% .15		-0% .24		+5% .15	-1% .20	-0% .21	
Relations With Family	-1% .19	-1% .21					-1% .19			-0% .19	-0% .20	
Achieving Goals	-3% .11	-5% .11			-1% .14		-5% .11		-3% .11	-5% .10	-5% .10	+5% .13
Romantic Love Score	-0% .23	-1% .23		-2% .18	-1% .22		-1% .23		+1% .19	-0% .22	-1% .20	+1% .26
Home Discipline Strict	-5% .14									-5% .11	-5% .12	-5% .16





	Male Permissiveness Score	Female Permissiveness Score	Double Standard Score	Male Non-Affection Score	Female Non-Affection Score	Non-Affection Double Standard Score	Pre-Marital Sex Is Good	Believes In Double Standard	Believes In Single Standard	Male Engagement Intimacy Index	Female Engagement Intimacy Index	Engagement Intimacies Acceptable
Sex is Dirty	-0% .34	-0% .37		-0% .24	-0% .24		-0% .39	±-5% .12	±+1% .18	-0% .37	-0% .37	-5% .17
Good Social Codes	-0% .24	-0% .28		-2% .15	-1% .17		-0% .25	±-1% .18	-0% .22	-0% .25	-0% .25	
Confused re Sex	-2% .15	-1% .21		-2% .15	-1% .16			+0% .19	-1% .19	-0% .20	-0% .22	-5% .17
Church Teachings are Adequate	-0% .29	-0% .23		-1% .19	-2% .17		-0% .29	-1% .15	-1% .16	-0% .31	-0% .32	
Follow Church Teachings	-0% .47	-0% .49		-0% .36	-0% .32		-0% .42	±-1% .20	-1% .18	-0% .46	-0% .46	-1% .20
Protestant Ethic	-0% .26	-0% .26		-1% .22	-0% .24		-0% .27			-0% .24	-0% .24	
Beer Consumption	+0% .39	+0% .33	-4% .18	+0% .38	+0% .33	±-3% .19	+0% .27	+5% .20		+0% .31	+0% .28	-3% .20
Liquor Consumption	+0% .30	+0% .25		+0% .24	+1% .17		+1% .23		±-1% .22	+ % .25	+0% .23	-3% .20
Friends Sexually Experienced	+0% .41	+0% .42		+0% .34	+0% .30	-1% .18	+0% .41	+1% .18		+0% .42	+0% .42	-1% .20
Age Received Sex Education												
Parent Sex Education Rated	-2% .17	-5% .18	-3% .16	-2% .17			-5% .17	±-5% .15	±+2% .17	-0% .21	-0% .19	
Years at This School		+1% .21		+0% .21	+3% .16	±-5% .16		-5% .15	+2% .17	+5% .13		
Marriage Exposure Index		+2% .21			+4% .16	±+1% .19				+5% .14	+5% .13	+0% .37
Courtship Experience	+5% .16	+1% .21			+5% .18		+5% .18		+1% .19	+1% .20	+1% .20	+0% .57
Similarity to Mother's Standards	-0% .39	-0% .43		-0% .26	-0% .23		-0% .37	±-1% .22		-0% .45	-0% .45	
Similarity to Father's Standards	-0% .38	-0% .42		-0% .23	-1% .18		-0% .35	±-1% .18		-0% .40	-0% .40	
Similarity to Peer's Standards	-0% .39	-0% .41	±+5% .13	-0% .29	-0% .24	±+1% .19	-0% .32	±-2% .15	+2% .15	-0% .39	-0% .37	+1% .18
Similarity to Friend's Standards	-0% .24	-0% .25			-3% .14		-1% .19		-5% .15	-0% .19	-0% .19	
Trial Marriage Exposure	+0% .27	+0% .26		+0% .24	+1% .20	±+5% .15	+0% .31	-5% .15	-5% .15	+0% .30	+0% .29	±+2% .21
Alienation Score								+1% .19	-2% .17			-5% .19
Attractiveness	+5% .16	+5% .18		+5% .15		-5% .15	+2% .17	+1% .18		+0% .19	+1% .18	
Male Owns Car			-5% .18	+5% .15	+5% .14	-5% .15		+5% .18		+2% .20	+2% .19	-5% .24
Girl Friends Have Cars			-5% .15		±-5% .15	±-5% .20		+5% .20				+5% .17



TABLE II

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF COURTSHIP EXPERIENCE,  
WITH INDICATIONS OF LEVEL OF SIGNIFICANCE AND DIRECTION OF RELATIONSHIPS,  
FOR ENGLISH LANGUAGE SAMPLE DATA

	Age Began Petting	Number Petted	Only Loving Petting	Has Had Intercourse	Number of Intercourse Partners	Only Loving Intercourse	Joint Intercourse Decision	Lifetime Intimacy Score	Guilty Acts Accepted	Guilty Acts Stopped	Used Contra- ceptives	Alcohol Influenced Behavior
Age	+0% .24	+0% .24		+0% .24			-5% .21	+0% .24	-P 5% .15			
Sex Male	+0% .18	+0% .35	-0% .34	+0% .26	-0% .25	-0% .36	+0% .39	+0% .23		+0% .21		+3% .18
Farm Residence	+1% .19	-1% .17		-5% .14				-5% .13				
Geographic Mobility	-1% .20	+1% .19		+1% .17				+1% .17	±-1 5% .16			
Duration of Residence					±+2% .22							
Size of Community	+1% .21			+1% .16				-5% .15				
Generation	±-1% .20	±-1% .19					-1% .20		+P 3% .19		+5% .18	
Father's Occupation	-2% .18	-2% .18		+1% .18				+1% .17				
Father's Education		+5% .16							+5% .14	±-5% .18		
Mother Worked	-5% .15								-P 5% .15			
Trade School Enrollment	-0% .19				-5% .19			-5% .12	-1% .19		-5% .16	-4% .12
High School Marks	-1% .17	-1% .18							+5% .18	-5% .17	+5% .19	-5% .14
Marks Higher Now Than High School									+5% .11			+5% .13
Church Denomination None	+1% .20	+1% .23	-1% .20	+0% .23				+0% .20	+5% .16			-1% .18
Attend Church	-0% .30	-0% .30	-0% .21	-0% .27	-0% .23	-1% .25	±+2% .23	-0% .29	+P-1 1% .20			-1% .15
Respondent Devoutness	-1% .19	-0% .25	+1% .17	-0% .28		-2% .18		-0% .28	+P-1 1% .18			
Father Devoutness	-5% .17			-1% .16				-1% .16	+P-1 5% .15			
Mother Devoutness	-5% .14			-2% .15				-5% .13				
Income	-5% .17								±+1 5% .12		-5% .18	
Living Arrangements at Home	+5% .19	+5% .19	-1% .19						-1 5% .12			+3% .15
Able to Entertain Alone	+1% .21	+1% .20	-1% .17	+1% .19				+1% .17	-P 4% .20			+3% .15
High School Leniency		+5% .17	±-5% .15						+1 5% .12			
Age First Date	-0% .46	-0% .25	+0% .21	-0% .23				+0% .30				-1% .16
Courtship Status	+0% .32	+0% .34	+0% .41	+0% .41	+1% .24	+0% .37		+0% .46	+1 5% .26			-1% .20
Age Steady Dating	-0% .38	-0% .26	-0% .29	-0% .32	-0% .23	-0% .30		+0% .35	-1% .20		-1% .25	
In Love	+0% .29	+0% .32	+0% .54	+0% .32	+1% .26	+0% .45		+0% .36	+1 1% .22			
Date Per Month	-0% .40	+0% .37	+0% .26	+0% .27	+5% .26	+1% .25	-1% .25	+0% .38	+0% .29		-4% .22	+3% .15
Age Single Dating	+0% .29	-0% .29	-1% .21	-0% .25				-0% .30				
Age Date in Cars	+0% .43	-0% .29		-0% .23				±-0% .29	-1 1% .19	-4% .18		-4% .14
Relation With Father									-1% .24			
Relation With Mother									-5% .17			
Relation With Family		-1% .19	+5% .16		±+5% .19						+5% .15	
Achieving Goals			+5% .11								+3% .14	-1% .16
Romantic Love Score	-5% .19	-5% .20							-0% .27	+5% .19		-1% .18
Home Discipline Strict									+P-1 5% .13			
Sex Is Dirty	+0% .26	-0% .23		-0% .28		±+5% .16	±+5% .19	-0% .30	-1 1% .22	-1% .21		



	Age Began Petting	Number Petted	Only Loving Petting	Has Had Intercourse	Number of Intercourse Partners	Only Loving Intercourse	Joint Intercourse Decision	Lifetime Intimacy Score	Guilty Acts Accepted	Guilty Acts Stopped	Used Contra- ceptives	Alcohol Influenced Behavior
Good Social Codes	-2% .16		+1% .17	-0% .26		±1% .18		-0% .28	-I 1% .21			
Confused re Sex				-1% .18		+1% .22	-5% .18	-1% .19	+P 1% .21			
Church Teachings Are Adequate	-1% .20	-0% .24	+1% .20	-2% .17			-5% .18	-0% .19	-I 1% .21			-1% .16
Follow Church Teachings	-0% .35	-0% .36	+0% .31	-0% .35		+1% .23	-1% .26	-0% .35	+P-I 0% .28			-0% .20
Protestant Ethic	+1% .24	-0% .26	+0% .25	-1% .23				-2% .21	+I 5% .13			+1% .19
Beer Consumption	-0% .30	+0% .41	-0% .35	+0% .29		-0% .29		+0% .32	+5% .17		-5% .18	+0% .39
Liquor Consumption	-0% .25	+0% .30	-0% .25	+1% .20		-1% .23		+0% .24	+I 5% .17	±+3% .18		+0% .28
Friends Sexually Experienced	-0% .45	+0% .46	-0% .36	+0% .50		-0% .29	±-5% .21	+0% .50	+I 0% .28		-1% .22	+0% .25
Age Received Sex Education	+5% .17			-5% .16					+P 5% .15	-5% .18	+5% .18	±+5% .13
Parent Sex Education Rated				-5% .16	-2% .24			±+3% .16	-I 5% .16			
Years at This School	+5% .17	+3% .18		+5% .16	+5% .22		+1% .25		-P 3% .19			
Marriage Exposure Index	-1% .22	+4% .17	±+4% .17		+5% .25	+0% .32		+0% .34	+I 1% .20	-5% .18		-1% .18
Courtship Experience	+0% .44	+0% .41	+0% .36	-0% .42				+0% .49	+I-P 0% .27	±-0% .28		-5% .18
Similarity to Mother's Standards	+0% .28	-0% .31	+0% .26	-0% .36			-5% .23	-0% .35				-1% .18
Similarity to Father's Standards	+0% .23	-0% .23	+0% .19	-0% .30			-1% .25	-0% .30	-I 1% .27			-5% .18
Similarity to Peer's Standards	+0% .27	-0% .26	+1% .17	-0% .34				-0% .35	+P-I 0% .25		+5% .16	-1% .17
Similarity to Friend's Standards	+5% .15			-0% .20				-0% .20	-I+P 3% .16			
Trial Marriage Exposure	+0% .31	+0% .31	-0% .29	+0% .36		-1% .21		+0% .33	+3% .19	-3% .19		+0% .22
Alienation Score										-1% .20	-2% .20	
Attractiveness	+0% .27	+0% .28	+1% .22	+0% .20	+1% .24			+0% .29	-5% .17			+5% .13
Male Owns Car	-1% .26	+1% .28		+1% .20				±-5% .25			±-5% .17	+5% .13
Girl Friends Have Cars	-5% .18	+5% .19	±+1% .29		-5% .22	±+5% .23	-5% .16	+1% .23		±-5% .18		±-1% .27



TABLE III

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF NORMS  
AND STANDARDS IN REGARD TO SEXUAL BEHAVIOR, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE,  
AND OF DIRECTION OF THE RELATIONSHIPS, FOR ENGLISH LANGUAGE SAMPLE DATA

	Romantic Love Score	Confused About Sex	Follows Church Teaching	Number of Sex Experienced Friends	Confirmed to Past Standards	Conforms to Stan- dards Now	Content With Attitude Be- havior Agree	Standards Lenient Since Began Dating	School Influ- enced Standards Lenient	School Influence on Sex Behavior More Lenient
Age		-1% .15		+0% .20	+5% .18	+5% .13				+2% .15
Sex Male		-1% .13	-0% .22	+0% .24						+5% .10
Farm Residence	+1% .16		+1% .14	-1% .16				-0% .22	+1% .11	
Geographic Mobility		-5% .13	-1% .16							
Duration of Residence				-2% .16						
Size of Community	-4% .18		-1% .15	-1% .19			+3% .14		+5% .14	
Generation							+1% .17	+1% .16		
Father's Occupation	-2% .18		-2% .15	+5% .15						
Father's Education	-1% .19						+4% .14	+1% .16	+5% .13	+1% .16
Mother Worked	+5% .16		-5% .12							
Trade School Enrollment	+0% .24		+1% .15			-1% .14	-0% .20	+2% .13	-0% .28	-0% .25
High School Marks	-0% .24		-5% .14	-1% .16		+1% .16	+1% .16	+2% .15	+0% .21	+1% .18
Marks Higher Now Than High School			-5% .12		-1% .20				-1% .14	-5% .12
Church Denomination None	-1% .21	-1% .15	-0% .35	+2% .19		+5% .13	+3% .14			
Attend Church	+0% .24	+1% .17	+0% .45	-0% .29						
Respondent Devoutness	+0% .30	-1% .14	+0% .43	-0% .25		-4% .12	-1% .14		+4% .12	+2% .13
Father Devoutness	+1% .19		+0% .25		+1% .23					
Mother Devoutness	+1% .18		+0% .23	1% .15	-2% .17					-1% .14
Income			-0% .19	+1% .16			+5% .14			
Living Arrangements at Home				+1% .19				+1% .18	-0% .26	-0% .24
Able to Entertain Alone	-5% .18		-1% .17	+1% .21				+1% .16		
High School Leniency	+1% .19	-5% .14	-5% .14						+1% .16	
Age First Date	+5% .16		+2% .14	-0% .24				-1% .16		
Courtship Status		+5% .15	+5% .15	+1% .18	+4% .21	+0% .25	+0% .21	+1% .18	+1% .18	+5% .15
Age Steady Dating			+1% .15	-1% .22	-5% .19		+5% .14	-1% .15		
In Love	-1% .21	-5% .14	-5% .14			+5% .14	+3% .17	-1% .15		+1% .17
Date Per Month			-1% .18	+1% .20				+0% .26	+4% .15	+1% .18
Age Single Dating	+1% .19	+1% .15	+1% .17	-0% .24	+1% .23			-1% .16		
Age Date in Cars				-0% .24				-1% .16		
Relation With Father	+1% .19		+1% .18	-0% .18		+5% .13	+5% .13			
Relation With Mother	+1% .20		+0% .20	-0% .15		+3% .14				
Relations With Family	+0% .22		+1% .17	-1% .14	+5% .15	+1% .17	+1% .17			
Achieving Goals	+1% .14	-5% .10	+5% .10	-1% .14		+1% .15	+1% .15			
Romantic Love Score							+5% .12	-1% .17	-0% .20	-2% .16
Home Discipline Strict	+5% .15		+4% .12					-5% .11		
Sex is Dirty	+0% .30	+0% .17	+0% .31	-0% .29		+5% .11	-1% .16	-1% .16	-1% .16	-1% .16





	Romantic Love Score	Confused About Sex	Follows Church Teaching	Number of Sex Experienced Friends	Conformed to Past Standards	Conforms to Stan- dards Now	Content With Attitude Be- havior Agree	Standards Lenient Since Began Dating	School Influ- enced Standards Lenient	School Influence on Sex Behavior More than on
Good Social Codes	+0% .25	±0% .20	+0% .27	-0% .23	+5% .19		±1% .14	-5% .12	-3% .12	
Confused re Sex						-0% .23	-0% .26	±2% .13	±2% .15	+2% .13
Church Teachings Are Adequate	-0% .24	-1% .15	+0% .42	-0% .23		±5% .11		-5% .15	-0% .19	-3% .15
Follow Church Teachings						±0% .19	±1% .18	±0% .24	±0% .24	-0% .27
Protestant Ethic	+0% .30		+0% .27	-1% .22					+3% .16	+5% .15
Peer Consumption			-0% .27	+0% .34		-1% .15	-1% .15			
Liquor Consumption	-1% .20		-0% .23	+0% .24					±2% .14	
Friends Sexually Experienced					-2% .20	±5% .14	±1% .17		±5% .13	
Age Received Sex Education		+4% .14					±4% .14			
Parent Sex Education Rated		±2% .17	+2% .19	-1% .17		+5% .13	±2% .17	±2% .15		
Years at This School	-1% .20			+1% .18			+1% .16	±1% .18	+0% .31	+0% .28
Marriage Exposure Index				+3% .19	-4% .19	+0% .27	+1% .18		-0% .20	-5% .13
Courtship Experience		±2% .16	-1% .18	+0% .25		+0% .27	+1% .20	±0% .24	±1% .17	±1% .19
Similarity to Mother's Standards	+0% .29		+0% .37	-0% .25			±5% .15	-0% .24	-1% .21	+0% .21
Similarity to Father's Standards	+1% .22		+0% .35	-1% .19		+5% .13	+4% .14	-0% .22	-0% .24	±0% .20
Similarity to Peer's Standards	+2% .20		+0% .30	-1% .18	+3% .17		-5% .12	-1% .18	-3% .13	-5% .11
Similarity to Friend's Standards			+1% .14	-1% .16		±1% .15	-4% .12			
Trial Marriage Exposure	-2% .23	-1% .14	-0% .21	+0% .38	-1% .21			+1% .15		
Alienation Score	-5% .17	+0% .21		±5% .15		-5% .13	-0% .19	±1% .15	+5% .13	
Attractiveness		-1% .16	-5% .14	+1% .19	±5% .18	±1% .16	-5% .14	+0% .19		
Male Owns Car	+5% .22		-5% .15	+5% .17		-5% .23				
Girl Friends Have Cars	+1% .26	-5% .17			+5% .16	±5% .12	±5% .12		-5% .22	



TABLE IV

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF REACTIONS TO SEXUAL EXPERIENCES, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE, AND DIRECTION OF RELATIONSHIPS FOR ENGLISH LANGUAGE SAMPLE DATA

	Guilt Reaction To Intimacy	Sex Attitudes and Behavior Agree
Age	-1% .21	
Sex Male	-0% .24	
Farm Residence		
Geographic Mobility		
Duration of Residence		
Size of Community		
Generation		
Father's Occupation		+5% .15
Father's Education		
Mother Worked		
Trade School Enrollment	+1% .16	-1% .19
High School Marks		+0% .22
Marks Higher Now than High School	-1% .17	-1% .19
Church Denomination None	-1% .21	+1% .17
Attend Church	+1% .24	
Respondent Devoutness	+0% .29	+5% .14
Father Devoutness		
Mother Devoutness	+5% .16	
Income		
Living Arrangements at Home	+1% .21	
Able to Entertain Alone		
High School Leniency		
Age First Date		
Courtship Status		
Age Steady Dating	+1% .20	+2% .17
In Love		
Date Per Month		
Age Single Dating		
Age Date in Cars		
Relation With Father		
Relation With Mother		
Relations With Family	+5% .16	+5% .14
Achieving Goals		+2% .12
Romantic Love Score	+1% .24	
Home Discipline Strict	-5% .16	+3% .14
Sex is Dirty	+3% .17	+0% .20



	Guilt Reaction To Intimacy	Sex Attitudes and Behavior Agree
Good Social Codes	+1% .20	±+1% .17
Confused re Sex	+1% .22	-0% .27
Church Teachings Are Adequate		
Follow Church Teachings	+0% .36	±+1% .16
Protestant Ethic		
Beer Consumption		
Liquor Consumption		
Friends Sexually Experienced	-3% .19	±+1% .18
Age Received Sex Education	+4% .20	-5% .16
Parent Sex Education Rated		±+4% .16
Years at This School	-1% .23	+1% .18
Marriage Exposure Index	-1% .21	
Courtship Experience		
Similarity to Mother's Standards	+3% .22	±+3% .18
Similarity to Father's Standards	+5% .18	±+5% .15
Similarity to Peer's Standards	+5% .16	
Similarity to Friend's Standards		-1% .17
Trial Marriage Exposure	-2% .20	
Alienation Score		
Attractiveness	-5% .21	+1% .16
Male Owns Car	+5% .15	
Girl Friends Have Cars	±-5% .12	



TABLE V

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF INFORMATION  
AND ATTITUDE REGARDING TRIAL MARRIAGE, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE,  
AND OF DIRECTION OF RELATIONSHIPS, FOR ENGLISH LANGUAGE SAMPLE DATA

	Know of Trial Mar- riages	Self In- volvement in Trial Marriages	Trial Mar- riage Expe- rience Index	Trial Mar- riages Rated	Trial Mar- riages are Justified	Advantages of Trial Marriages	Shocked If Sister In Trial Marriage
Age	+5% .12	+0% .17		+5% .15	+5% .14	+2% .14	-0% .20
Sex Male				+0% .18		-1% .19	+2% .16
Farm Residence	+5% .11	+1% .13		-1% .15	-1% .15		-5% .17
Geographic Mobility	+5% .14	+5% .11		+5% .14	+1% .16	-5% .21	
Duration of Residence		-5% .11		-5% .15	-5% .15	+1% .20	
Size of Community			+2% .15		+2% .15	-5% .19	-5% .17
Generation					-5% .14	+5% .19	
Father's Occupation					+1% .16	+5% .17	
Father's Education	+1% .13	+1% .16		+1% .16	+5% .14		
Mother Worked	-1% .14			-1% .16	-1% .20	-1% .20	+5% .15
Trade School Enrollment					+5% .14	-5% .16	
High School Marks	+5% .14				+0% .26	+1% .24	-0% .31
Marks Higher Now Than High School	+1% .19	+0% .27		+0% .28	-0% .34	-1% .22	-0% .36
Church Denomination None	-1% .18	-0% .16		-0% .34	-0% .31	-0% .22	-0% .37
Attend Church	-0% .18	-0% .18		-0% .31	-0% .21	-1% .17	-1% .21
Respondent Devoutness	-1% .14	-1% .13		-1% .16	-0% .21	-5% .15	-1% .21
Father Devoutness	-5% .13			+1% .16	-0% .21	+5% .14	
Mother Devoutness		+5% .10		+5% .14	+5% .14		
Income		+1% .14			+5% .14	+1% .19	-1% .18
Living Arrangements at Home		+0% .22		+5% .17	+1% .19		
Able to Entertain Alone	+1% .18						
High School Leniency	-5% .14	-5% .10		-5% .16	-5% .12	+5% .24	+1% .17
Age First Date	-0% .19	-0% .16		+5% .16	+1% .12		
Courtship Status		+0% .19					
Age Steady Dating	+5% .12						





	Know of Trial Mar- riages	Self In- volvement in Trial Marriages	Trial Mar- riage Expo- sure Index	Trial Mar- riages Rated	Trial Mar- riages Are Justified	Advantages Of Trial Marriages	Shocked If Sister In Trial Marriage
In Love	+1% .15	+1% .20		+1% .19	+1% .14	+5% .20	-1% .20
Date Per Month	+1% .16				+5% .12	+5% .20	
Age Single Dating	-5% .14	-1% .14		-5% .15	-5% .14		+1% .20
Age Date in Cars	-1% .17			-5% .15	-1% .14	-5% .17	+1% .19
Relation with Father	-5% .13			-5% .16	-5% .14	-5% .20	+1% .19
Relation with Mother	-5% .12			-1% .15	-5% .13	-5% .18	-1% .24
Relations with Family	-1% .15			-0% .19	-5% .12	-2% .18	+0% .22
Achieving Goals	-2% .12			-0% .25	-5% .12	-1% .15	
Romantic Love Score	-0% .21			-0% .15	-0% .29	-0% .22	+0% .33
Home Discipline Strict	-0% .21	-0% .18		-0% .29	-1% .14	-0% .22	+1% .18
Sex is Dirty	-0% .19	-0% .15		-0% .21	-0% .31	-0% .21	+0% .39
Good Social Codes	+5% .12			-5% .10	-0% .24	-0% .23	+0% .31
Confused re Sex	-0% .20			-0% .26	-0% .24	-2% .21	+0% .30
Church Teachings are Adequate	-1% .15	-0% .16		-0% .34	-0% .35	-0% .28	+0% .41
Follow Church Teachings	+0% .21			+0% .32	+0% .22	+0% .30	+0% .27
Protestant Ethic	+1% .18	+2% .12	+0% .21	+1% .20	+1% .17	+1% .18	-1% .22
Beer Consumption	+0% .20	+0% .20	+1% .20	+1% .21	+1% .17	+5% .16	-1% .19
Liquor Consumption	+0% .34	+0% .23		+0% .29	+0% .27	+0% .28	-0% .34
Friends Sexually Experienced							+5% .18
Age Received Sex Education	+1% .17			+5% .17	-5% .11	-5% .17	+4% .18
Parent Sex Education Rated	+5% .14	+0% .17			+5% .14	+5% .15	
Years at this School	+5% .14	+0% .20		+5% .11	+5% .15		
Marriage Exposure Index	-1% .20	-0% .17		-0% .25	-0% .22	-5% .23	+0% .32
Courtship Experience	-1% .16			-1% .22	-1% .16		+0% .26
Similarity to Mother's Standards	+1% .14	+0% .21		+0% .27	+0% .24	+1% .18	+0% .34
Similarity to Father's Standards	+5% .12	+0% .61		+1% .18	+5% .12	+1% .24	+1% .21
Similarity to Peer's Standards	+0% .75			+0% .32	+0% .29	+5% .21	-0% .36
Similarity to Friend's Standards				+5% .16	+1% .14		-1% .18
Trial Marriage Exposure							
Alienation Score					+1% .14		
Attractiveness					+5% .16		
Male Owns Car							
Girl Friends Have Cars							



## APPENDIX E

On the following pages are found matrix tables presenting the correlation or phi coefficients of the independent variables with the dependent variables, together with indication of the level of statistical significance of the relationship and of the direction of the relationship. These correlations were calculated for the French sample.

The information in each cell of the tables is to be understood as follows. A (+) sign signifies a direct relationship between the two variables; a (-) sign signifies an inverse relationship between them, and a (++) or a (-+) sign signifies a curvilinear relationship between them.



TABLE I

CORRELATION COEFFICIENTS OF 100 SELECTED VARIABLES WITH INDICES OF SEX INTERESTS, WITH INDICATION OF LEVEL OF SIGNIFICANCE, AND CORRELATION OF THE RELATIONSHIPS, FOR FRENCH LAMONA SAMPLE DATA

	Male Per- missiveness Score	Female Per- missiveness Score	Double Standard Score	Male Non- Affection Score	Female Non- Affection Score	Double Standard Score	Premarital Intercourse Good	Advocates Double Standard
Age	+1% .23	+1% .26	+5% .13	+5% .14	+5% .13		+1% .23	-1% .24
Sex Male	+0% .26	+0% .31		+0% .22	+0% .19	-4% .11	+0% .31	+5% .12
Farm Residence								
Geographic Mobility								
Duration of Residence								
Size of Community						-1% .14		
Father's Occupation		+2% .19						
Father's Education	+5% .17	+5% .17						
Mother Worked							+5% .13	
School:University	+5% .13	+1% .18		+5% .11				-0% .24
High School Marks	-5% .18					+4% .17		-3% .20
Marks Higher Now Than in High School		-5% .21					-3% .20	-2% .24
Attend Church	-0% .34	-0% .32		-1% .18	-2% .14	+5% .13	-0% .40	
Respondent Devoutness	-0% .27	-0% .27		-5% .10			-0% .32	
Father Devoutness				+3% .11	+5% .10		-2% .17	
Mother Devoutness	+2% .16	+3% .15						
Income			+5% .11					
Living Arrangements at Home								
Can Entertain Alone	+1% .22	+1% .25	+5% .12	+5% .13	+5% .13		+1% .24	
Age First Date	-5% .18	-5% .15	+1% .17			+5% .13		
Courtship Status		+2% .16		+5% .10			+1% .16	-5% .12
Dates Per Month							+3% .20	
Relationship With Father	-1% .24	-1% .21						
Relationship With Mother		-3% .23		-1% .15	-1% .16		-2% .17	
Relationship With Family	-1% .20	-3% .19		-5% .12	-5% .12		-2% .17	+1% .22
Romantic Love Score	-0% .27	-1% .23		-4% .13			-0% .27	+0% .21
Home Discipline	-5% .17				-5% .11			
Sex is Dirty								
Good Social Codes	-0% .38	-0% .39		-1% .18	-1% .17		-0% .44	-2% .17
Confused Re Sex							-2% .14	-1% .21
Church Teachings Adequate	-0% .29	-0% .26					-0% .36	
Follow Church Teachings	-0% .38	-0% .38		-1% .19	-1% .20	+1% .20	-0% .41	+5% .16
Protestant Ethic	+0% .29	+0% .27		+3% .13	+3% .14	-2% .14	-2% .20	
Beer Consumption	+0% .33	+0% .34		+1% .17	+3% .21		+0% .31	
Liquor Consumption	+3% .19	+1% .22		+1% .16	+1% .16			+5% .15
Age Received Sex Education	+5% .18							
Parent Sex Education Rated	-5% .17	-4% .19						
Years at this School	+1% .22	+2% .16				+5% .10	+5% .12	
Marriage Exposure								
Courtship Experience		+1% .17		+3% .11	+4% .11		-5% .11	-2% .14



	Male Per- missiveness Score	Female Per- missiveness Score	Double Standard Score	Male Non- Affection Score	Female Non- Affection Score	Double Standard Score	Premarital Intercourse Good	Advocates Double Standard
Similarity to Mother's Standards	-0% .24	-0% .28		-1% .17	-5% .10		-1% .19	+3% .17
Similarity to Father's Standards	-1% .21	-1% .21					-2% .15	+1% .22
Similarity to Peer's Standards								
Trial Marriage Exposure								
Alienation Score	-5% .20							
Attractiveness							+5% .16	
Male Owns Car	-5% .22			-5% .15	-5% .14			
Girl Friends Have Cars	+5% .24	+5% .25	-5% .16				+5% .23	
Neuroticism Scale								





TABLE II

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF COURTSHIP EXPERIENCE,  
WITH INDICATIONS OF LEVEL OF SIGNIFICANCE AND DIRECTION OF RELATIONSHIPS,  
FOR FRENCH LANGUAGE SAMPLE DATA

	Age At First Sex	Has Had Intercourse	Lifetime Intimacy	Used Contra- ceptives	Alcohol Influenced Behavior
Age					
Sex Male					
Farm Residence					
Geographic Mobility					
Duration of Residence					
Size of Community					
Father's Occupation					
Father's Education					
Mother Worked					
School: University					
High School Marks					
Marks Higher Now Than in High School					
Attend Church					
Respondent Devoutness					
Father Devoutness					
Mother Devoutness					
Income					
Living Arrangements at Home					
Can Entertain Alone					
Age First Date					
Courtship Status					
Dates Per Month					
Relationship With Father					
Relationship With Mother					
Relationship With Family					
Romantic Love Score					

17/3

	Age at First Sex Experience	Has Had Intercourse Experience	Lifetime Intimacy Score	Used Contra- ceptives	Alcohol Influenced Behavior
Home Discipline					
Sex is Dirty		+5% .15	-3% .18		-1% .15
Good Social Codes		-0% .26	-0% .28		-5% .11
Confused re Sex		-2% .17	-5% .16	+2% .26	+1% .16
Church Teachings Adequate		-0% .30	-0% .32	+5% .23	+0% .32
Follow Church Teachings					+6% .18
Protestant Ethic			+0% .38		
Beer Consumption		+0% .34	+1% .22		
Liquor Consumption					
Age Received Sex Education					
Parent Sex Education Rated					
Years at this School		+2% .17	+1% .20		+2% .17
Marriage Exposure		-1% .20	+0% .33		
Courtship Experience					
Similarity to Mother's Standards		+1% .15	+2% .16		
Similarity to Father's Standards		-2% .17	-5% .18		
Similarity to Peer's Standards					
Trial Marriage Exposure			-2% .22		-1% .17
Alienation Score		+1% .21	+0% .24		+1% .17
Attractiveness			+5% .23		+5% .16
Male Owns Car					-5% .11
Girl Friends Have Cars			+1% .32		
Neuroticism Scale					



COVARIATION OF INDICES OF ROMANTIC LOVE WITH INDICES OF ROMANTIC LOVE, FROM 1950 TO 1954, IN THE  
INDICATIONS OF LEVEL OF SIGNIFICANCE AND DIRECTION OF RELATIONSHIPS, FOR FRENCH SAMPLE DATA

	Romantic Love Score	Confused About Sex	Tries To Follow Church Teachings	Lived Past Sex Stan- dards	Live Sex Standards Now	Content With Agreement of Standards	Sex Attitudes More Strict Since Dating	School Change Standards: More Lenient	School Change Behavior: More Lenient
Age	-0% .26	+1% .22		+5% .20			-0% .27	+3% .15	+1% .17
Sex Male			-4% .13	-1% .18	-4% .13		+2% .18	-5% .10	-1% .15
Farm Residence	+0% .19				-5% .12				
Geographic Mobility	-5% .15								
Duration of Residence									
Size of Community	-1% .18								
Father's Occupation	-0% .21	+5% .12		+5% .18	+2% .18		-1% .19		
Father's Education	-0% .22	+0% .17	-5% .15						
Mother Worked									-1% .12
School: University	-0% .29	+0% .22	-1% .19	+5% .15	+1% .17		-0% .34	+2% .12	
High School Marks	-1% .18		-5% .16		+3% .17		-1% .22		
Marks Higher Now Than in High School	-1% .26	-5% .15					+1% .28		
Attend Church	+0% .33	-1% .16	+0% .43		-4% .16		+1% .19		
Respondent Devoutness	+0% .26	-5% .10	+0% .39				+1% .15		
Father Devoutness		+1% .16			-1% .21				
Mother Devoutness									
Income			-4% .16	+3% .20	+1% .19		-4% .18		
Living Arrangements at Home									
Can Entertain Alone		+4% .13			+5% .15		-5% .16		-1% .16
Age First Date			+2% .21				-2% .17	+5% .12	+3% .14
Courtship Status			-1% .16	+1% .20	+5% .12				
Dates Per Month	-5% .15							-1% .14	
Relationship With Father			+1% .22						
Relationship With Mother	+6% .19		+0% .28				+1% .23		
Relationship With Family	+3% .16		+1% .22						
Romantic Love Score		-1% .16	-0% .27				+1% .22		
Home Discipline	+5% .15	+1% .21						-2% .14	
Sex is Dirty									
Good Social Codes	+0% .32	-0% .27	+0% .38				+0% .30		+5% .12
Confused re Sex	-1% .16		-5% .13	+2% .16	+1% .17		-5% .11		
Church Teachings Adequate	+0% .26	+2% .14	+0% .43				+0% .26		
Follow Church Teachings	+0% .27	-4% .13					+1% .24	+1% .18	+1% .21
Protestant Ethic	-2% .17		-1% .23	+1% .21	+1% .19		-1% .18		
Beer Consumption	-5% .16						+5% .17	-5% .12	-1% .17
Liquor Consumption	-1% .20	+5% .12	-1% .19		+5% .16		-1% .20		
Age Received Sex Education			-5% .16		-1% .19				
Parent Sex Education Rated			+2% .21						
Years at this School	-5% .12						-2% .15	-5% .10	-0% .20
Marriage Exposure									
Courtship Experience			-1% .16	+1% .19	+5% .12		-5% .11		









TABLE IV

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF REACTIONS TO SEXUAL EXPERIENCES, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE, AND DIRECTION OF RELATIONSHIPS FOR FRENCH LANGUAGE SAMPLE DATA

	Good Reaction To Sex Experience	Sex Attitudes and Behavior Agree
Age	+3% .21	
Sex Male	+2% .16	+1% .17
Farm Residence		
Geographic Mobility		
Duration of Residence		
Size of Community	+5% .16	-5% .16
Father's Occupation	+1% .20	-4% .16
Father's Education		-3% .17
Mother Worked	-5% .12	
School:University	+2% .16	-0% .20
High School Marks		-2% .17
Marks Higher Now Than in High School		+6% .23
Attend Church		+4% .16
Respondent Devoutness	-5% .12	
Father Devoutness		+5% .15
Mother Devoutness		
Income		-5% .16
Living Arrangements at Home		
Can Entertain Alone		
Age 1st Date		+4% .16
Courtship Status		
Dates Per Month		
Relationship With Father		+4% .20
Relationship With Mother	-5% .18	
Relationship With Family		+3% .17
Romantic Love Score		+5% .15
Home Discipline		
Sex is Dirty		
Good Social Codes	-2% .20	
Confused re Sex	+1% .21	
Church Teachings Adequate		
Follow Church Teachings		
Protestant Ethic		
Beer Consumption		+5% .15



	Good Reaction To Sex Experience	Sex Attitudes and Behavior Agree
Liquor Consumption	+5% .15	
Age Received Sex Education		
Parent Sex Education Rated		
Years at this School		-5% .12
Marriage Exposure		
Courtship Experience		
Similarity to Mother's Standards		+5% .12
Similarity to Father's Standards		+1% .16
Similarity to Peer's Standards		±-0% .35
Trial Marriage Exposure		
Alienation Score		
Attractiveness	+5% .17	
Male Owns Car		
Girl Friends Have Cars		
Neuroticism Scale	+5% .16	+5% .15



TABLE V

CORRELATION COEFFICIENTS OF INDEPENDENT VARIABLES WITH INDICES OF INFORMATION AND ATTITUDE REGARDING TRIAL MARRIAGE, WITH INDICATIONS OF LEVEL OF SIGNIFICANCE, AND OF DIRECTION OF RELATIONSHIPS, FOR FRENCH LANGUAGE SAMPLE DATA

	Know of Trial Marriages	Trial Marriages Rated	Shocked If Sister Were Mis- tress
Age		+0% .32	-1% .25
Sex Male		+0% .22	
Farm Residence		-5% .14	
Geographic Mobility		+5% .17	
Duration of Residence		-1% .20	-4% .15
Size of Community		+1% .21	
Father's Occupation		+0% .26	-3% .15
Father's Education		+0% .31	-1% .17
Mother Worked			
School:University		-0% .51	-0% .34
High School Marks		-1% .24	
Marks Higher Now Than in High School		-3% .26	+5% .16
Attend Church	+4% .13	-0% .37	+0% .34
Respondent Devoutness		-0% .35	+0% .28
Father Devoutness		-5% .16	+5% .14
Mother Devoutness			
Income		+1% .22	
Living Arrangements at Home			
Can Entertain Alone		+1% .22	-0% .26
Age First Date		-1% .22	
Courtship Status			-5% .11
Dates Per Month			
Relationship With Father		-1% .23	+1% .17
Relationship With Mother		-1% .26	+1% .18
Relationship With Family		-1% .24	+0% .31
Romantic Love Score			
Home Discipline			
Sex is Dirty		-0% .39	+0% .40
Good Social Codes		+5% .15	-0% .20
Confused re Sex		-0% .29	+0% .26
Church Teachings Adequate		-0% .29	+0% .28
Follow Church Teachings		+2% .22	-1% .19
Protestant Ethic	-5% .12	+0% .26	-1% .23
Beer Consumption	-5% .12	+1% .22	-1% .20
Liquor Consumption			
Age Received Sex Education		-5% .18	+4% .15
Parent Sex Education Rated		+0% .24	
Years at this School			-5% .13
Marriage Exposure	-5% .11		



	Know of Trial Marriages	Trial Marriages Rated	Shocked If Sister Were Mis- tress
Courtship Experience			-5% .11
Similarity to Mother's Standards	-5% .10	-0% .25	+0% .26
Similarity to Father's Standards		-1% .21	+1% .15
Similarity to Peer's Standards		-5% .18	
Trial Marriage Exposure			
Alienation Score		-5% .24	
Attractiveness			
Male Owns Car		-1% .33	-5% .15
Girl Friends Have Cars		+5% .19	
Neuroticism Scale			-5% .14









